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THE COUNTESS OF DUFFERIN'S FUND.

THE NATIONAL ASSOCIATION FOR SUPPLYING FEMALE MEDICAL AID TO THE WOMEN OF INDIA.

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THERE lurks a suspicion in the mind of the writer that the origin of this great and noble association can be traced to a little episode in missionary history. Her R. H., the Maharani of Punna, had tasted of the benefit of a lady missionary doctor's skill and the comfort of her presence during illness in the zenana. Soon after, hearing that the lady doctor was proceeding to England, she sent for her and entrusted her with a message to be delivered to the Queen. This message, telling what the women in zenanas suffer when they are sick, was delivered, and a private message was sent in return to the Maharani. But in addition Her Majesty gave this for everyone: "We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India." We mentioned this to Lady Dufferin, and she wrote in reply: "When I was leaving for India in 1884, the Queen told me medical aid for women was a subject to which I might turn my attention. The Queen did not mention the message sent in 1881 to me, but it probably was one of the circumstances which interested her in this subject." Lady Dufferin seems to have lost no time in following up her sovereign's wishes. We will quote a passage in proof of this from "Our Viceregal Life in India," which gives us a private view of the working out of the idea suggested. June 26, 1885, when Lady Dufferin speaks of a dinner party given for the Rajah of Rullam, and, in connection with him, she says she has started her "female medical scheme."

"I have been working at it for some time, but did not intend to tell you about it until my plans were more thoroughly matured. But the Rajah, whose sympathy I enlisted in the matter, has given me a handsome subscription towards it, and a concert has been promised in aid of the fund; so now I shall make my scheme public. My idea is to form a national association, with a central committee and a central fund, with branches in all parts of India managed locally, to promote female medical tuition, medical relief in the establishment of hospitals for women all over the country, and to invite subscribers for these objects. * * * I

do hope it will succeed, and that it will be a real benefit to the women of this country. The fund is to be called the Countess of Dufferin's Fund for Supplying Female Medical Aid to the Women of India."

After this we have many entries in her diary which testify to the care and anxious thought bestowed on every detail of the scheme, and how, amidst the many interruptions of social duties and other demands upon her time, her eminently practical mind and business-like habits, were called into play—having interviews with the authorities, and devoting days to correspondence, whilst a room in the government house was set apart as a business room for herself. "I thought," she writes, "the fund would make me untidy, and that it was necessary to have a barren looking chamber in which baskets of papers for Honorable Secretary of Central Committee, etc., etc., could be set forth and remain undisturbed. Handsome donations were given and promised, and subscriptions poured in largely from native princes and gentlemen."

One word may here be said as regards the practice of asking natives of India to support the aims of the fund. At the first inaugural meeting, of which we shall speak further on, the Viceroy said in his speech: "Let me tell the lady president of the fund that it will probably prove a far more graceful, as well as more successful, method to throw herself on the generosity of the Indian people than, as I have been obliged to do, to resort to those mechanical means by which alone the government coffers can be replenished." Again, as Sir F. Auchland wisely remarks, "The practice of asking subscriptions from natives of India has been done as regards education, and now the successors of those are the first to come forward with voluntary assistance. Without their aid few of those great ends can be attained on which their own well being is based, and to which it is our object to lead them. * * * How otherwise than with their aid can we introduce them to that light which we bear to them from the West? * * * The whole history of progress in India is the history of objections and prejudices overcome."

In the case of starting this national association, on the one hand there was a vast mass of human pain and suffering unnecessary and unrelieved; on the other hand, a great amount of scientific knowledge—ready, energetic, able and full of sympathy. How was the science of the West to cope with the pain and suffering of the East? This was solved by the work undertaken by the association. We have a most interesting list, in the last report, 1893-94, of the buildings connected with the association, which shows us how the natives of India gave a generous response to appeals for their subscriptions and help, in the manner in which the buildings have been acquired. "Presented by His Highness, the Maharajah," is an oft occurring phrase, and many rajahs, municipalities, and councils are interesting themselves in the matter, many of them taking steps towards establishing similar institutions; and one still more interesting fact is recorded, that at the opening of one hospital native ladies, screened by a pardah, assisted at the ceremony, a proof showing how the occasion was felt to be one of real importance to the community. The strength of the association lies in its being a national work, and it is only as such can it have an abiding success.

With regard to the "branches in all parts of India managed locally," the idea was that the sense of belonging to one large society would have a stimulating effect on all the branches that issue forth from it, and Lady Dufferin was not disappointed in this, for a curious fact re-

mains, at the end of five years, that the Central and Provincial committees have only increased 20 per cent., indeed in some cases subscriptions have actually fallen off. But the funds of the district branches have doubled, proving that the association owes its success to the really great need for which it exists in India rather than high patronage or urgency of great officials. One circumstance worthy of note in connection with the working of the association, and that gives satisfactory assurance of its vitality, is that almost all the work connected with it—and there is, as may be imagined, a good deal of it—has been undertaken by voluntary laborers. The establishment of each branch was left to a single individual, and so well has it been carried on that, though changes in India rapidly take place, though transferred to other hands, in no case has the interest in its work, or energy to carry it on, suffered; and the independence of each branch, with regard to the management of its own affairs, has been a great help in deciding on many questions as to arrangements, without creating difficulties at headquarters as to rightly deciding regarding them.

But to return to the starting of this great scheme. Vague rumors floated about that the Countess of Dufferin was about to abolish all civil surgeons and put women in their places. "I hope," she writes, "to settle the prospectus on Saturday. I shall be glad when all is in working order. I don't in the least mind the work, but I sometimes shudder over the publicity, and wish it were a quieter little affair." To settle the prospectus a meeting was called at which Sir Stewart Bayley, Sir Charles Aitcheson, Mr. Mackenzie, Dr. Simpson and Major Cooper were present. All sat round with their various copies of the prospectus before them. "Mine," writes Lady Dufferin, was a very much corrected one, as I had been collecting hints upon the subject. So I read it out and suggested the alterations, and we discussed matters until we agreed." This prospectus was issued in 1885, the Queen Empress consenting to patronize the scheme, and set forth the chief objects of the fund as three-fold, viz:

1. *Medical Tuition*, including the teaching and training in India of women as doctors, hospital assistants and *dhais* (midwives).

2. *Medical Relief*, including the establishment of hospitals, dispensaries and wards, all of which should be under female superintendence, for the treatment of women and children.

3. *The supply* of trained female nurses and midwives.

In January, 1886, a big meeting was held in Calcutta, the Viceroy in the chair, and whose speech we have alluded to already. An endowment being secured, the association was duly registered. Thus it acquired a regular income and a legal status. In addition the government of India so far recognized its work as to permit the official services of the surveyor general, and to advise the association in the selection of its employes, and for the medical authorities to inspect the work done for the association in dispensaries, hospitals and medical schools. It may interest our readers to know that at the end of 1893 the invested funds amounted to nearly 18 tabiles of rupees, with about 150,000 rupees in hand, besides having hospitals, either built by the association, presented by municipalities and native gentlemen, or built and supported by native princes, which have cost 17 tabiles. It may therefore be said that the Countess of Dufferin's fund possesses property to the value of nearly 37 tabiles of rupees.

The first aim of the association is *medical tuition*, and the very foundation of its work is to prepare a large number of

female medical practitioners, born natives of India, versed in its customs and identified with its people for whom it is the intention of the association to provide medical relief by these means. The majority of the girls trained aspire only to be hospital assistants, the remainder assistant surgeons. In Calcutta and Agra excellent arrangements have been made for the students, under the supervision of carefully selected lady superintendents, where hostels and boarding houses afford a safe and comfortable home whilst studying practically in the hospital. It was determined to group medical women under three grades, lady doctors heading the list. These must of course possess certificates of qualifications as would entitle them to be registered as such. This grade is filled by medical women from England and America at present. In the future it is looked forward to that native Indian women will be qualified for registration as such. The two other grades we have already touched upon. The tuition is excellent, scholarships and medals abundant; besides much care is taken to preserve a high moral tone, modesty, reserve, gentle manners, and unimpeachable conduct—all so necessary in pupils taken from a life of comparative seclusion and ignorance to one of partial publicity and professional study.

With regard to the training of *dhais* (midwives) Lady Dufferin consulted with Miss Hewlett, C. E. Y. S. of St. Catharine's hospital, Amritsar, who has the largest maternity practice in India, and to whom the municipal committee of Amritsar have entrusted the training of the government *dhais*, as to improving this class of women. Time would fail to tell of the dreadful cruelties perpetrated by these women under the guise of professional aid, and the poor patients are so grossly ignorant themselves they accept the services of *dhais* without a murmur. We do not hesitate to say that the lives of thousands of women and children are yearly sacrificed, to say nothing of the large proportion of cases for operation, to the rough treatment practised by *dhais*. Miss Hewlett suggested that every lady doctor belonging to the association, or to missionary societies, should have a class of *dhais* as a branch of her work. Lady Dufferin concurred in this, saying we should never be kept back from teaching a little, because we cannot give them a thorough scientific training. "A little knowledge is a dangerous thing" may be a convenient axiom, but a little knowledge in the case of an ignorant *dhai* might be a most life-saving thing. The practice of *dhais* not being one of inactivity or non-interference, they stick at nothing. Every little bit of instruction is valuable and can do no harm, and may do much good. The appalling atrocities committed by these *dhais* is not a necessity, and in the training of these women we at least teach them what *not* to do. Apropos of this it may not be wholly without interest, since the U. P. mission in India has taken over Rawal Pindi, that the writer had the honor of conducting Lady Dufferin through Rawal Pindi city, where she distributed prizes in the girls' schools, visited the leper asylum, and by particular request inspected a little class of *dhais*. Lady Dufferin mentions this in her diary:

'Rawal Pindi, December 1, 1887.—I was much interested in the *dhais* class, as I have not had an opportunity before of seeing any of these women; and this little effort to teach them something is just what I wish so much to see attempted everywhere."

With regard to the second object of the association, medical relief, including hospitals, dispensaries, wards for treatment of women and children, we have already seen how this object is being carried out by the native princes and

committees. At the close of 1893 we find no less than 65 hospitals and dispensaries, either directly under, affiliated to, or in connection with the association. The total number of patients treated in dispensaries last year as *out*-patients amounted to 601,574, and the number of *in*-patients in the hospitals, 13,058.

And lastly as to the third object of the fund—the supply of trained female nurses and midwives. This is, as we have said, a work that has to be sought after when the more pressing wants have been provided for. The first object—medical tuition, is of course auxiliary to this, and many unsuited for the higher branches of medical training will take their places as nurses for private houses and as *dhais*, to be under supervision of female doctors. The Indian women would rather die than see a medical *man*; so the only remedy is to create a supply of female doctors. In 1893 we find 13 lady doctors, 42 female assistant surgeons, and 45 female hospital assistants. Besides this students go forth from Calcutta, Madras, (the Council of the Madras university has sanctioned the gratuitous education of all female students recognized by the association), Bombay, Lahore and Agra yearly in large numbers.

One word may here be said which reflects great credit on Lady Dufferin's wise management of the whole scheme, that though the first grade—lady doctors—has to be supplied out of the country, yet through the help of the United Kingdom branch, established under the patronage of H. R. H., the Princess of Wales, not a single rupee has been sent out of India. This fund has provided for passages and outfits of doctors and nurses, besides giving two scholarships at the London School of Medicine for students who will eventually come to India.

It will be asked, Is the association a purely secular one, and what position does it take as regards missionary effort? The answer to this lies in some correspondence of Sir's and Lady Dufferin's on the subject. The association primarily admits of no distinction of race or of creed. It appeals for its subscriptions on the ground of this, which is taught alike by all religions,—the duty of relieving suffering humanity. Lady Dufferin, ever a warm friend of missionaries, and loved by many of them, made it possible to carry out the principles of the association, which are secular and unsectarian, at the same time gaining, if not the hearty approval, at any rate the good will, of the medical mission in India. She wrote to us thus:

"I confess I never can see where anything contrary to a Christian spirit, or in opposition to missionary labors, is to be found in any Indian medical work. No one can pretend that no secular medical work should be undertaken among women when it is universal among men, and no missionary society objects to innumerable civil surgeons and other doctors who practice amongst men in India. There can be no doubt that there is plenty of room for all that we can do in India, and as we never in the smallest degree interfere with their work; on the contrary publish all that missionary effort is doing in our own reports, and in this way make their work better known than ever they are able to do themselves, I must say I think there is something very uncharitable in the way some few persist in talking and writing of my fund, as if it was anti-missionary and anti-Christian. It is nothing of the sort. It is a philanthropic work which does immense good where missions could not enter, or where, at any rate, it would take scores of years for them to enter; and it has roused the native princes to care for their women as no private effort could do."

In another place Lady Dufferin says:

"The association and medical missions have settled down into their respective places, each side being willing to recognize what is good in the other. The desire is that all medical students, whether Christian, Hindu or Mohammedan,

should have proper opportunities of attending the services of their religion and of obtaining instruction in it. Missionaries have borne testimony that Christian girls, under the fund, were allowed to attend church services and bible classes, and when it is possible native Christian patients are admitted, but there are caste difficulties sometimes attendant on their admission. Still they are welcome wherever other women of the same class are admitted and attended to."

We think we have now proved this work is needful, has been successful and is appreciated by those for whom it was established. But it is only the determined attitude of the men of India who will make the work a universal one, bringing relief not to hundreds, but to thousands and thousands of Indian homes.

SOME EXPERIENCE AS A MEDICAL MISSIONARY.

DR. MARIA WHITE, NEW CASTLE, PA.

HEN I received a request that I would contribute a letter on my experience as a medical missionary to the May number of the magazine, my mind took a hasty review of the years in India, that I might know what chapter to present to your readers, and decided on the one from the time you last heard from me, in June 1893, when you left me searching for health in Cashmir. After four weeks of the most trying experience, like the searchers for the fountain of youth, I returned to Sialkot worse than when I left, mentally resolving that I would on no condition leave the hospital on my own account again till I left for America, unless carried out unable to resist, which was indeed the case.

On reaching Sialkot I found several surgical cases in the hospital anxiously awaiting an operation, but I was too weak to rise from my bed. A week passed and the cry of pain from a poor suffering woman sounded so persistently in my ears that I resolved at any risk to myself to go to her relief. Directing my assistants to prepare the things necessary, I was taken to the surgical room and placed on a couch. Steadied on my feet by the arm of an assistant, the operation was performed, requiring a terrible effort on my part, but the gratitude of the sufferer was sufficient reward. Three other cases, equally trying, still remained to be attended to, but I, feeling unable to undertake them, sent a telegram to a lady doctor of the American Presbyterian mission to come, to which she promptly responded, but refused to operate. She rendered me valuable assistance, but I, though still weak, had to perform the operations.

It became evident that I must not attempt to spend another hot season in India, and arrangements were made to leave by New Year's day. As the heat of summer passed away and my strength somewhat returned, I resolved on a final district trip of two months, from the first of November till the last of December. The entire hospital was gone through, with medicine, instruments, furniture, clothing, invoiced, and two lists made out, one for the assistants in charge, and the other for the Board of Medical Directors. After passage was taken for America, trunk and boxes packed, and shipped to Calcutta in the care of the ship's agent, I was ready for the district.

My plan was to visit the most remote parts of Sialkot district where the people had no access to a woman's hospital. The medical district of the Memorial hospital is the government district of

Sialkot, and includes the three mission stations—Sialkot, Passur, and Zafarwal, Dr. Barr, who was then the missionary in Zafarwal, through the Tahsil Dar, circulated word of my intended visit, which was to begin by November 1, but an English regiment that was moving had taken all the camels, and none were to be had to carry the camps. After a wait of four or five days, I engaged ox-carts, much slower than camels, to take us as far as Zafarwal, 48 miles. The first camping place was at Phalasa, 20 miles out, where we arrived late Saturday evening, but were unable to set up our tents. We established ourselves, however, in an officers' rest-house, using the veranda as a dispensary.

Sabbath morning dawned bright and clear, and with it came the people. Look which way you would—north, south, east or west—the women came in droves. They had waited for us five days and were fearful lest we should leave before they could see us. They came from 6 in the morning till 10 at night. I would like to give you the round numbers of that first day's work as they were recorded in the dispensary register, but you would be compelled to say, "impossible." Many things that are beyond possibility in America are and must be accomplished in the Oriental world. One case was that of a little girl of two years with fever. It was not serious, and she was in no danger of dying, but the mother was very anxious for a written statement, and expressed fear that she might die that night, and she, the mother, be charged with its death. Had I been less pressed with patients my suspicions would have been at once aroused, but as I always liked to lessen trouble and gave to each new patient a card with name, age, date of visit, diseases and treatment, requiring them to present this on each returning visit, I unhesitatingly gave one to her. The next morning I was astonished to have a policeman call on me with my card and proceed to ask me questions with regard to the case. When through, I returned the compliment and questioned him in turn and learned the following: The child, like one in an Irish song I once heard, had a sad accident happen her six years after the death of her father. The accident was that she was born, and being a girl the mother had at that time attempted to give her to the dogs, but had been detected by the police. Her name was recorded and she obliged to care for her child under penalty of death. For two years she had lived under the dreadful fear that in case the child died it would cost her her life. Now she saw a way of escape. She had a certificate of disease from the foreign doctor, which no court will reject, and no crime would be imputed to her should the child die. A dose of opium could be administered and the child quietly sleep, never to wake again. I never understood why this woman's name came to be placed on record at the police court, as these poor little victims are often thrown to the dogs unnoticed, and if passers by are begged by us to save them they will carelessly answer, "It was thrown out." The delay on leaving Sialkot caused us to make but a short stop here, and by Tuesday we were again on the move. By noon my assistant and myself reached Zafarwal and put up at Dr. Barr's. Arrangements had been made for the tents to be put up in a walled garden in the city, and as soon as they arrived, Dr. Barr and the Tahsil Dar had them attended to. We remained during the night at Dr. Barr's house. Here at Zafarwal we had the largest number we ever treated in a day, though two other places came close to it. The first day we treated 350; the last 630, the number increasing gradually each day. The dispensary tent is divided into two parts by a curtain, the

back and larger room being used as a place for teaching the bible, capable of seating sixty women. The crowd was so great that two servants stood all day keeping the women back under the trees, only admitting a tent full at a time, to prevent them tearing it down in their anxiety to see me. The front room is the consulting and dispensing-room, and not more than four or five would be admitted through the curtain at a time, being dismissed by the front door.

Friday night the camels reached us, and on Saturday we prepared to move. The camels were loaded, and I had gone to Dr. Barr's house for dinner when a messenger came to tell us that something had gone wrong with them. Dr. Barr and I hastened to the place and found that the heart of one of the camels (one with all the medicine and dispensary furniture) had grown merry and had performed a dance, in the midst of which it had thrown the whole load over its head with a terrible smash. You, I know, would have pitied me, but Dr. Barr, let me whisper it low that he may not hear it over there in India, "laughed," and told me that I would now have to stay till Monday with them and get one Sabbath's rest. He, however, at once called a carpenter, who went to work repairing boxes and furniture, my assistant and I sorting out and saving what medicines we could. A man from Sialkot arrived with medicines, which had been ordered a few days before, and by evening we were ready for an early start Monday morning, Dr. Barr's having planned so that I could travel with them across their district. At the next two camping places, though there were plenty of patients, nothing unusual occurred, but at the third, the women came in such throngs as to cause the native doctors to endeavor to poison a bottle of cough mixture, to destroy the confidence of the people. It occurred in this way. The women had been coming in large numbers, quite as many as at Zafarwal and the native doctors being alarmed, bribed a woman, a native dai (midwife), to slip into the dispensary by the open door while I was admiting patients from the bible-room and had my back to the table. My assistant was this day teaching the bible, and I was alone in the dispensary. The first patient required some croup mixture, and after measuring out three-days medicine to her, (we moved that day), I turned to place the brown glass bottle on the table, and in so doing it came between me and the light and I saw something floating in it. Passing the forceps into the bottle, I drew out a fine tissue paper, carefully rolled to pass easily into the neck, and containing half an ounce of stramonium, the favorite poison of the natives. Though quite saturated, it had not yet penetrated the paper, and dissolved as soon as the paper was opened.

After consulting with Dr Barr, a letter and the paper with the adhering poison were sent to Colonel Montgomery, the chief magistrate, and deputy commissioner of the district, who was in camp about eight miles distant, and he at once sent a policeman to investigate the case. American police might learn some new methods from the natives of India. The Colonel's instructions was to come first to us, learn all particulars, then go quietly to the village, buy something from every doctor, that he might get in his possession some of the paper in their shops to compare with that found in the bottle, and then learn who had provided the poison. He carried out the instruction in this way. Stopping at the first large village, he told all that had occurred and the methods he would take to detect the criminal, and then came on to us, bringing with him the head man of that village and also the head man of the village where the Colonel was camping. He

then took the head man of the village where we were camping (we had moved the day before), and my servant, who had seen the woman enter the dispensary, and started for the one where the deed had been committed. Here he collected all the women who had entered the dispensary of the class the dai belonged to, into a room and endeavored to force them to tell which one had been guilty. He also collected all the doctors, and by beating attempted to force them to confess, no doubt on the principle that if they were not all guilty it was only because they had no chance, and if he could make them feel that he thought them all guilty they would give him money to go free. He then locked up all the doctors for the night, and publicly announced that the next day he would search all the shops for the paper which had been used to wrap the poison. As was to be expected there was not a piece of paper to be found in or about a doctor's shop the next day. Every man's wife had been sharp enough to act after the police had notified them of his plan of detection.

At the second camping after this we parted from Dr. Barr's, and traveled alone with my assistant and servant across Pasrur, spending the next Sabbath with the Christians of Marallie. When I reached Budi Mulli, the head man, who is brother to a native Christian, came asking how many watchmen had been given me at other villages, and receiving four for an answer, said: "If others gave you four we will give you six." This was my third visit here. The last year and a half the district board had granted me an allowance for traveling in the district, taking the expense of this branch of the work off the mission, and at every village they provided me with watchmen, to watch the tents at night that no one would harm us.

I must here tell you of the first and only case, in my knowledge, of a woman of India claiming any special rights. Maroli had not been on my line as laid out, and my going there was at an urgent request from the Christians, to spend one Sabbath with them before I left India. After I decided to do so, I sent two cards, one to the chief Mohammedan and one to the chief Hindu, telling them of the date of my visit and that I would see any of their sick who would come to my tent. I had only been there a few hours when a Mohammedan woman came to my tent, heading a procession of 75 women, with my card in her hand, and told me that her husband was dead and that she was acting in his place. Turning and pointing to the women with a look of pride, she added: "See; he could not have brought as many as that."

From Budimullie we were to move to a village within four miles of Pasrur, a distance of twenty miles over the worst road, I believe without exception, ever existed. The soil in those parts is described by the natives as being wet like mire and dry like iron; and when it drys it cracks and turns up the edges of the cracks like ridges. We drove twelve miles that day; that is, the horse and cart. We walked at least two-thirds of the distance. Night overtook us at a large Hindu town, a place I had never visited, and stopping some distance from the town, I sent my *syee* to the chief man with my salaam, (peace be to you), and asked his protection for the night. In reply he sent out three men to ask if I was the preaching people, or the preaching doctor—the missionary or the missionary doctor, and on receiving an answer the doctor, he again sent out men, who invited us to the camping ground near the village, and with their own hands unloaded the camels, set up the tents, brought wood, milk and eggs, for which they refused any pay, and sent us four watchmen. They then begged that I would stay a week and treat their sick.

This I was unable to do, as I was expected that day at the village for which we had started; but I told them that I would stay till noon the next day and treat those who would come. It was then 10 p. m., but a man went through every village in the neighborhood, giving the word and telling them that I would leave by noon the next day. As a result 100 women had received medicine when we prepared to leave.

The next camping was at one of my old villages, where I always received a warm welcome. Here I received my mail, which had not come to hand for two weeks. The time passed nicely by till the last night, which was passed without rest or sleep, and with a terrible headache to begin the next day with, which added greatly to the trials of moving day. My assistant and I stopped to take breakfast with Mr. Cummings and Mr. Lytle; the former just leaving for their new station, and the latter just arrived from America and taking charge at Pasrur. They were all delighted with my "fine rosy cheeks and brilliant eyes," telling me how much good my district trip had done me, and how little apparent need there was for my going to America, little thinking that what they thought was cause for rejoicing, was indeed the first symptoms of a still more serious sickness. A drive of eighteen miles brought us to our next camping place. Tents were set and preparations made for the next day's work, but I took no part in it. A high fever and aching head caused me to go to my bed, but by 6 o'clock the next morning we were at work, and in two days treated patients, my assistant spending part of each night bathing my burning head. All this time the work was so heavy as to make it impossible to think of myself or condition; but at length the truth forced itself on me, and I had to stop and listen. I was suffering with congestion of the brain, and eighteen miles from home or any European town. Tents, medicines, and everything must be packed, and we must get to Sialkot before the period of unconsciousness arrived. When we got there I was helped to my room, and three days afterwards was carried from it on a bed, a doctor and Mr. Lytle walking one at each side to prevent the slightest jar, fearful of the result. You know the story: Weeks in a darkened room, in the mission house of the South Compound, the hushed foot, tender care, notes and letters of anxious inquiry, flowers and fruits, everything to aid in recovery and lessen the suffering of the sick-room. It was December 15 when we arrived at Sialkot; February 1 the first day I sat up in bed. On the 26th of the same month Miss Young and I started on a 1500 miles trip for Calcutta, from which we sailed March 3 for America. A relapse on the ship, a delay of three weeks in Hong Kong, and at last safely in America.

A terrible experience you may say, yet there is not an experience in my mission life that I so truly thank God for as these last months with all their pain and suffering. I learned in this time how truly the people appreciated our efforts in their behalf, and the tokens of sympathy and anxious inquiries of friends, both in and out of the mission, gave a pleasant recollection to carry with me. One trial only, and that one hard to bear. I was only allowed to enter the hospital, the place to me most dear, once before leaving, and that just two days before, when I was limited to two hours. But this also bore with it a most pleasing recollection. As I left the hospital the keeper of the Arion Samay house of worship (which stands side by side with the Memorial hospital) handed me a boquet of flowers, saying, "Take this to America with you and show it to the people, and tell them how much this hospital has done for our

people." Closely clasped between the leaves of my bible, lies a number of these little blossoms, a testimony of the power of God and his word to overcome heathen prejudice. These were the people who did everything in their power to prevent us building the hospital there, and resorted to unfair means to prevent us getting the land.

A TRAVELER'S IMPRESSIONS OF OUR MISSIONS OF THE NILE.

MISS FRANCES J. FOWLER.

WE find it always a pleasure to write of the "Missions of the Nile," as they were one of the pleasantest features of the Oriental trip. But a traveler's impressions must be crude and judgment superficial; so I can give you only pictures of things as we found them. In mission work especially one likes to see results and these were more apparent on the Nile than in any other place visited.

The schools in Cairo were like the usual mission in a city—interesting, but not unique, and it was only after we had been into the country and seen the misery endured in those wretched little mud villages that we began to realize from what they must be rescued. In towns not having a mission we were met and escorted by an armed guard; and even this was scarcely sufficient, for the cunning donkey boy controls the animal in spite of all your efforts, giving it a punch in the rear or holding it back by the tail as suits his scheme best, until you are separated a little from the party, when three or four roughs gather, seize the donkey and impudently demand "bachsheeh," or try to snatch any small ornament visible. The half-grown boys are often nude, the men slightly clothed around the waist—all dirty, greasy, sore-eyed, disgusting, fighting among themselves, vicious. It makes the heart sick to see God's image so degraded.

The poor babies are nearly devoured by flies, owing to the superstition that the fly is sacred and must not be frightened or hurt. You often see from eight to a dozen on some poor child's face. Sore eyes are almost universal, and about one person in ten is blind.

The change of atmosphere from here to a mission town of some years standing is delightful. Donkey boys are decently clothed, with clean bright faces; are respectful, and speak more or less English. They are able to give information, and the town people seem kindly. I went alone with a donkey boy all around Assiout with no annoyance or fear. The boys are proud of attending the school, and so strong is the influence that the government school has been obliged in self-defense to teach English. In the bazaar a pleasant voice greeted me: "Lady, are you American? You go Chicago? Did you see me? Not like Chicago—too big, too many house." A frequent request is, "Lady, will you give me an English book?" We tested the ability to read in our Baedeker, and a number had the promise of books when we should return to America. One little fellow asked many questions about the United States, requesting a history, which interested a shrewd old farmer from Pennsylvania, who has since sent him one, and entertains plans for future help, if the boy does well.

The schools at Assiout were a joy to behold—students of good age, quite advanced in studies, refined in appearance, whom one could scarcely believe belonged to the same race of beings as those

seen in the towns without the influence of the gospel. The veriest sceptic must believe in Christianity after seeing such pictures of *with* and *without*. In Assiout they have fine buildings, modern appliances, neat dormitories, intelligent faces; all a marvel amid such dark surroundings.

It is delightful to sail on a well appointed steamer on the Nile, safe from intrusion, and enjoy the artistic effects of outline and shade in the picturesque villages, the stately palms; glimpses of gardens, the camels and donkeys, bright-clothed natives, the rich coloring of sunrise and sunset, but quite a different sensation to come in personal contact with them. At some of the landings the impression was so strong that all the bronze statues in the famous galleries of Europe had come to life and held a rendezvous here, that one could pick out the individual Mercurys, Apollos and Fauns and feel surprised at their gibberish.

At Luxor the school is more primitive; at first disappointing me by the smallness in numbers and size of the children. "How old are these babies?" I asked, and the answer, "from 8 to 12," astonished me. The little native teacher looked about 12, but was 18 years of age. The rooms are dark and uninviting, and it seemed like working under great difficulties. This school appealed to me more than any other. There was an air of perseverance under discouragement, of sincere, hard work, that made me long to help to brighten and cheer in some way. Rev. and Mrs. Nichol seemed so efficient, to have such knowledge of all the people in town, that all our party felt moved, and a number contributed small amounts for the tuition of students unable to pay for themselves. We called upon the girl wife of one of our dragomen, a large-eyed, clear-skinned, dignified madam of 13, with a curious mingling of childhood and womanhood in her manner. She showed us her large American doll, sent from the exposition at Chicago, while her husband displayed her store of dresses hung on a line, proving how well he cared for her. He spoke of the pleasant relation between American husbands and wives, and wished his people would adopt it, while three or four natives on our boat expressed the same idea, asking many questions about American life, which shows there is some thinking being done. The ability to make money is undoubtedly the supreme ambition of the Egyptian, and attendance at the mission is at first only with a view to financial success. But the leaven of knowledge works within them. Little by little they acquire more civilized ways, based upon Christian principles, opening the way for a consecration of self in the future.

It seems to me as if *now* was the sowing time, and a hundred-fold harvest surely coming, in the same manner as our own grain ripens after a long period of growth, and must be gathered all at once.

At Assouan we struck a hot wave, the thermometer standing 109 in my stateroom. One of the missionaries said: "It pleases me to have the tourist get a taste of what we endure about eight months in the year." I thought of those brick-paved floors and dark dreary rooms, wondering if a traveler's impressions might not be wrong, and what I deplored was not after all the most comfortable.

I regret not having visited a mission starting work in a new place, for their experiences must be extremely interesting. But one thing I am sure of—such missionaries need a great deal more help than they get, more for personal cheering in the way of books, magazines, pictures, pretty household ornaments, some dainty article of dress; for a well-rounded American, however zealous for Christianity, must get soul hungry without any food

for the æsthetic side of life, and will not be capable of doing as good or enthusiastic work deprived of these things. The boxes I help pack in the future will be less prosaic than in the past.

New York City, Feb. 12, '95.

WOMAN'S COLUMN ON GIVING.

SELECTIONS BY THANK-FOFERING COMMITTEE.

Tithing and Blessing.

Mal. 3: 10.

Bring in my tithes, the Lord hath said;
Let plenty in my house be found,
And I will bless your store of bread,
And make your oil and wine abound.

Bring in your tithes, let God be tried;
Give me my share of every good:
And I will throw heaven's windows wide,
And pour your blessings like a flood.

Bring in the tithes of hearts and hands,
Of toil and skill, of tongue and pen,
The love that flies at thy commands,
The strength that lifts the load from men.

Bring in the tithes of prayer and praise,
Bring all for God, and ye shall prove,
With grateful joy through all your days,
My glorious power, my boundless love.

Money given to the Lord leaves a sweetness like the perfume of the alabaster-box of precious ointment, filling the soul long after the offering has been poured out.

The True Spirit of Giving.

The Indians of the Northwest, as a rule, have no money to give for their offerings. A subscription list there often runs thus: Susan Mamenskonao, two deer skins; Betsey Kijekesinck, two fine marten skins, etc. One good Indian at York factory brought a fine silver fox—the most valuable skin there is. The missionary hardly liked to take it, but the Indian said: "I enjoy the services here; I want others to hear of Jesus, too. I have already given it in my heart to God, and I cannot take it back." This is the true spirit of Christian giving.

It is Curious Who Give.

"It's curious who give. There's Squire Wood, he's put down $2; his farm's worth $10,000 and he's money at interest. And there's Mrs. Brown, she's put down $5, and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause,—that's why she gives."

These were the utterances of Deacon Daniel after he got home from church the day pledges were taken for contributions to foreign missions.

Stingy Professing Christians.

In the days of the prophet Malachi, there were those who were disposed to sustain the institutions of their religion sparingly. They waited long, and in earnest entreaty at God's altar. They were ready to sacrifice also, but it was not of that which cost them anything. Have you noticed how some people are ready to appropriate to their minister that which they cannot turn into money? Well, just such officers were those who waited at the altar in the days of this ancient prophet. And they would have the prophet beseech God that He would be gracious unto them. But what did the Lord by the mouth of the prophet say? "Who is there even among you that would shut the doors for naught? Neither do you kindle a fire on mine altar for naught! I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands." And when the blessing of the Lord is withheld from such people, how apt are they to suppose the fault to lie with their minister.

Means of Access to God's Favor.

Alms-giving was thought so important in the ancient church, that it used to be called one of the wings of prayer; and the angel seems to have placed them side by side as means of access to God's favor when he said to Cornelius, "Thy prayer and thine alms are come up for a memorial before God." So Christ said, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

FOREIGN NEWS BUDGET.

MARY B. REID.

It is not often that we are able to furnish the readers of the MAGAZINE such full reports of the work in Egypt. We trust all will catch the spirit of enthusiasm which a successful opening of the year's work has brought to our friends, in spite of the increased demands upon time and strength, for lack of more helpers.

Beginning with Upper Egypt, Mrs. Nichol writes from Luxor:

Our pen has been silent, yet the work has been going on at this station. At present, the Girls' and Boys' school each have an attendance of from fifty to sixty pupils.

The girls are quite small, none being older than 12 years. The advanced class numbers five. They are bright girls and take interest in their lessons, while many of the others receive many a sound tap from the teacher for talking or playing with bits of string or pieces of wood. Being small, to think of books seems too solemn a thing for them; yet how eager they are to tell me when they are ready for their first reader, the Gospel of St. John. After lessons, they are on the alert for the singing. Whilst teaching them to sing "Mary's Lamb," how thoughts wandered back to the old school-house at home where, with playmates, we sang this song. Today, in ancient Thebes, little Arabs are singing in our language the songs of our childhood. More, they are taught to sing the Psalms of David and to love and serve him "who gathers the lambs with his arm, and carries them in his bosom."

A lively interest is manifested in the Boys' school. A good class of boys are now in attendance.

Brick and dirt are now in readiness for the building of the new church. We hope to soon see its erection and that it may be filled with earnest hearers of the word of God.

A number of Sabbaths ago a mother brought her infant child to be baptized. After her marriage, her husband forbade her attending church service, but she persisted in going, and now her husband, although a non-attendant himself, has ceased to object to his wife and children attending. Would that he would follow her example.

Some of the church members have been absent lately from services on account of illness from colds.

The days are becoming warmer, and the many travelers who have wintered here are making preparations to go to their homes in colder climes. As they come and go, would that they would bring their Christianity with them and exert a greater influence for good upon the native people. Many of them, soc. alled civilized and Christian men and women, spend the Lord's day musing among the sculptured columns of ruined temples instead of among the ruins of society and religion. The people are quick to learn their vices, but not their virtues. However, there are some bright exceptions. I know of one English lady, who, during her stay, distributed bibles and other religious books and read the bible to the hotel servants.

Pleasant indeed it is to meet those from our own dear native land who are interested in our work and the cause of Christ. They give us words of encouragement, and their Christian fellowship is most refreshing.

Under a February date Mrs. Mary Rose Hart writes:

You may notice by my date that "Ground-hog day" has just passed. It was remarked that he would have no trouble in seeing his shadow here. We are having beautiful weather, although not the most invigorating. But we do not go shivering about, dreading to touch everything lest we freeze our fingers.

Vacation is over, and the schools are all at work with a larger attendance than ever. It was a great pleasure to hear that there is a good prospect of a Girls' school at Sohaga. We trust that it may prove a success.

Among the busy people of our station I should not forget to mention Dr. Henry, who seems to be very much in demand. Thanks to a kind Providence our mission circle are all enjoying good health. The coming meetings of Presbytery and the association will furnish us sufficient material for thought and conversation for some time.

We are sorry that Miss Martin will be leaving us in a few days. She has spent some time here, and will be much missed. We have also enjoyed Miss McCahon's visit, and trust that her health may soon be improved.

We recognize Mrs. Harvey's hand as giving the Cairo news:

Tourists who only see Egypt in the winter often say: "No wonder you like to live in this beautiful climate." A few years ago a lady said to one of us, "I have always pitied missionaries, but I shall do so no more; it must be a constant pleasure to live here." This was said in February. She went up the Nile and returned about the last of March when we had very warm dusty days, and her ideas were quite changed, and she said, "I do not see how you can bear such days as these; they would kill me."

We had a call a few days ago from a man from Cleveland, Ohio, who said, "One hour under the stars and stripes is worth a year in any other coun-

try I have ever seen. I shall say to people at home, 'If you can find men or women with enough *grit* and enough *Christ* in them to go into foreign countries to work, pay them well and send them,' but I would not live here a month for thousands." We tried to show him that we were here because we felt that God had sent us, and because we know we are doing good to those among whom we are working.

Presbytery meets tomorrow at Suft et Lebu, and the missionaries are all off this morning. They go by the Express to Kolosna, about 150 miles; then take a slow train to Elsa, and then have about an hour on donkeys.

The examinations in the Girls' school passed off very well, but an abler pen than mine must describe it to do it justice.

Mrs. G. H. Giffen has furnished a most interesting letter from Tanta:

DEAR FRIENDS:

We are now in the month Ramadan, which is the month of the great Muslim fast. It so happens this year that Ramadan of the Mohammedans, and Lent of the Catholics, Greeks and Copts, all come at one time. Not exactly beginning at once, but so nearly so that now they are all fasting.

But do not think of these people as hungry, neither as spending all their time in devotional exercises. The Muslim in his fast simply turns the night into day. That is, he eats nothing, drinks nothing, and smokes nothing, but sleeps a great deal during the day. At sunset he breaks his fast and can feast all night, or till it is light enough in the morning to distinguish a white thread from a black one. This fast lasts for one lunar month and ends with a grand feast. Then everybody gets a good bath and a new gown, if at no other time of the year.

The Catholic Lenten fast is, of course, here as it is in America, but the difference of the Easter of the Catholic and Greek churches makes a difference in the time at which Lent begins in the respective churches; also a difference in the length of the fast. The Catholic fast is forty days, and the Greek forty-eight. The Coptic Easter falls on the same Sabbath as the Greek, but the Coptic fast is fifty-five days, which necessitates their fast beginning earlier than the Greek. The Greek church is more strict in its fast than the Catholic, but the Copts are much more strict than either. However, their fast is not absolute, but they are not allowed to eat milk or anything made of milk, such as cheese or butter. Neither are they allowed eggs or anything made of eggs, and of course all flesh is forbidden—even fowl and fish. This limits them to vegetables cooked with oil.

The Coptic fast was originally forty days, but an extra fifteen days were added, for the privilege of marrying cousins, which was at first contrary to the law of the church. However, these fasts and feasts which follow do not effect our work much, except in the schools. This year we have but one Muslim girl who is fasting, but last year there were several. It is difficult for them to study while fasting, and one does not like to be severe on them when their duties are not well performed. But even when not fasting themselves, the Muslim girls are late getting to school during this month, because the families are up late or all night, and sleep late in the morning, often till noon, and the girls only get to school for a half day.

The fasts of the other sects do not disturb us, but their feasts do; and with Jewesses, Catholics, Greeks and Muslims, we have either a feast or a fast in progress all the time.

The matter of greatest interest to us for some weeks has been two of our village schools, one in a place called Birma, the other in Maleege. The schools in both places were opened at the earnest request of the people of the place—men who have become somewhat enlightened through contact with the Colporters, or through having come to Tanta, or some other place where we have work going on. Mr. Giffen from the first felt that there would be a struggle to get work started in these places, as they are strong Coptic centers. But they got the promise of from 20 to 30 boys in each place, ann Mr. G. then rented a house and employed a teacher for each school.

In Birma the priests at once opened a counter school, which kept the Copts from coming to us, and frightened the Muslims into keeping their sons away by telling them, "If you send your boys to that school they will make them Christians." However, the teacher had one boy from the first, and as the Muslims got over their fright others came in, and he has now eight pupils—all Muslims, and yet the town is full of boys who should be in school.

In Maleege they fared rather worse. The priests raised such a fuss that they drew off all of our friends except one, who had the courage to face the persecution that followed. He is not as yet a member of our church, and is still considered a Copt. He was accordingly excommunicated, and all others were told that they would be if they spoke to him, or had any dealings with him or the teacher or colporteur. And even the wife and mother of the man—whose name is Mikhaieel—were forbidden to speak to, cook for, or to have anything to do with him. He was not allowed even the privilege of having his children. People of the town and former friends passing him on the street, will spit upon him, and stand at the door of his house and mock.

It should be remembered here that excommunication with these people does not simply mean cutting off from church privileges. That would be a very simple matter, and would cause no inconvenience, nor create any fear; but it is the belief that "what is bound on earth is bound in heaven," and these priests of Peter have the heaven-delegated power to curse them eternally. With this in mind, but few of us can imagine what this poor brother is now passing through. May the Lord sustain him.

Then too the priests frightened the Muslims in the same way as in Birma; and also bribed the Sheik of the town and the police, that they would not allow Mohammedans to work for us in any way; not even make benches for the school, and we were obliged to have the benches made by a man in a neighboring village. We had a school—that is a house and a teacher,—for some days without a single pupil; but at last reports there were two little Muslims attending, and if the teachers' courage can just be kept up, we think that schools will eventually do well in both these towns.

The Copts are our greatest enemies in this part of the field. I mean by that they fight our work most bitterly; but perhaps this is because they feel the danger more than the Muslims.

The Greeks, Catholics and Jesuits cordially hate each other, but they are all of one mind on one subject, and that is their dislike to "those Americans," who, according to their idea, have come here to destroy all peace. One week ago a Copt was received into our church and had his child baptized. He is the first fruit from among the Copts of Tanta.

Little by little the work grows, and we hope some day it may be a plant of which the United Presbyterian Church of North America may not be ashamed.

From Mansoorah, Miss Finney writes:

There is really little that is *new* to report. The Sabbath morning congregations are growing larger, the prayer-meetings very well attended, and the schools have never been fuller. We have closed the school for Muslim girls' and have sent the teacher to Mahalla to open a girls school there. We were very sorry to close this school, for it was do-

ing very well; but we could find no other teacher for Mahalla, and we thought the need greater there. The Mahalla school opened yesterday with twenty-three girls in attendance, which was very good for the first day. Our new school in Dametta has twenty-three day pupils and thirty night pupils.

It should perhaps be explained that the Girls' school, of which Mrs. Finney speaks as having closed, is not the central mission school, but a second or branch school which was opened a little more than a year ago. It was in a quarter of the city which is quite a distance from the other schools, and was attended by Muslims *only*. So we fell into the way of calling it "The school for Muslim girls." The central school is a good, strong—full school, and let us hope that the girls who got a taste of knowledge in this branch school may be induced to come to the central school. G.G.

Mrs. Ashenhurst, writing from Maggaga, Monday, March 4, says:

We have been feeling the heat a good deal, but this morning especially I am feeling the cold. My fingers almost refuse to manipulate the pen. The boat has been at this place since Friday, but in a little while we will start for Feshen. On Saturday Mr. Ashenhurst went to Tumbudy and Kome el Adhdar for a good-bye visit. Yesterday, Sabbath, he held communion in Sharona and Gazeera. We were in Beni Mazar a week ago. On our way up river we visited there, and at that time Mr. Ashenhurst received a young man into the church. At this visit the young man's father, mother and wife, and a man from a village near, wished to be received. This family are being somewhat persecuted. They are not fasting this year, and of course their world is much offended with them. Their friends have remonstrated with them, and have sent others to talk to them and try to turn them from the "evil of their ways" and be faithful Copts; but to no avail. We hope to spend next Sabbath, March 10, in Suft Madoon. Then on Monday move on to Cairo.

As you know Mr. and Mrs. Ashenhurst have completed their first term of missionary service, and this spring will go home for a much needed but well earned rest. You will miss their interesting letters from the field. But those who may have the pleasure of meeting them in America will find they can talk as well as write. G. G.

Through an oversight in arrangements, the India part of our Budget will be limited for a couple of months. We are glad to include this month a letter from Miss Ella Gordon, dated in February from Jhelum:

DEAR FRIENDS:

While you are still having cold winter weather, we are having warm spring days, and our winter clothing is beginning to feel too heavy.

The work in Jhelum is going on about as usual. Mr. Scott is busy with the hospital and church buildings. Dr. Johnson is out in the district. The Girls' school, in which I am working, is progressing slowly and performing its daily round of duties. We have 100 girls enrolled with an average daily attendance of forty-five. The majority of the girls are Hindus. Five are Christian, and the rest Mohammedan. Beside secular studies, the girls are taught a Bible lesson daily. At the annual examination last month, by the inspectress of the Punjab schools, eight Hindu girls and one Mohammedan passed.

There are many things which make school work among the girls rather uphill work. So few parents encourage their daughters to go to school, and very few of the girls themselves take any interest in learning. When the "caller" goes to the houses to get the girls, they will often run away and hide, and she must coax them with pies or sweets to persuade them to come to school. Yesterday, someone told me that there is a *European* Mohammedan here preaching, and he is telling the people that they should not send their girls to *our* school.

There is "chlutti" (leave) in the schools today, it being a Hindu holiday—the first day of their Pagan month. The Hindus have *their* special days and the Mohammedans' *theirs*. Altogether there are a great many during the year.

Today, I went with one of our Bible women, Mrs. James, to visit some of our school girls living in the Mohammedan part of the city. It was 2 p. m., the Mohammedan hour of prayer. When we called at the first house we found our girl saying her prayers. She was dressed in clean clothes and knelt on a clean cloth spread on the ground. Her father sat near her and rattled off the prayer as fast as he could, while she went through the attitudes of standing, stooping, kneeling and touching the face to the floor three times in succession, repeating this several times. She is an only child, and a great pet of her parents. As we went from house to house we were soon accompanied by a dozen girls. A woman called out from one of the house tops and wanted to know if we were men or women. We asked one of the girls who was following us if she would come to our school. She answered, "yes," and asked us to visit her house. On visiting her home, we found that she lived with her uncle and aunt. Her uncle is a teacher in one of the government schools and had taught his wife and niece to read some. The wife, after giving us seats on a charpai, in a small court-yard which was surrounded by the house and high wall, told us she could and asked us if we would like to hear her. Bringing her book, she read something about the early history of the English people—how they were conquered and civilized by the Romans, and that had given to all races the same kind of a mind, which may be improved and cultivated. She read very well. The niece also can read nicely. I believe it is quite unusual to find a *woman* able to read who has not been taught either in a mission school or by a Bible woman. This woman wanted us to come and teach her. Mrs. J. told her the first thing she would teach her would be to keep her house clean and not let water stand in her courtyard in such a dirty manner. "Oh," she said, "I just have this little place to live in, cook in, wash in, and do all my work in. My husband keeps me shut up here all the time. What's the use of cleaning up, etc." Her husband standing near, said, "Europeans accuse us of neglect and disrespect to our women. Why should we respect them when they are so slovenly and ignorant, and are no better than the animals." Well I must not make my story too long. We received their consent to send the girl to our school. There are plenty of girls if we could only persuade them to come to school long enough to learn something.

How strange, and often absurd, the customs and superstitions of these people appear to the new missionary! While in school the other day, when the cannon fired for 12 o'clock, I noticed a row of little girls in the alphabet class each kiss her hand and touch her forehead two or three times in succession. On inquiry, I found it was an act of worship, and that the Hindus worship the cannon.

Another day, we were giving the girls some sweets. After the sweets had been distributed by the Hindu teacher, I noticed one of the large girls crying. Stepping up to her and laying my hand

on her shoulder, I asked her what was the matter. Instantly, the four or five other girls sitting on the same bench jumped up and stood at one side, looking with dismay at the girl and me. My first thought was, something is the matter with the girl; perhaps she has suddenly been taken with some contagious disease. But I soon learned that I was the infected one, and the cause of all this commotion. I had touched the girl while she was eating her sweets, and so she couldn't eat them. "Oh," I said, discovering my mistake, "pardon me, I did not know I was doing any wrong." At which the Hindu teacher laughed and replaced the girl's sweets with some undefiled ones. A Hindu will not take *cooked* food from the hands of any but a Hindu.

The following resolutions were passed by the Women's Missionary society of Sialkot on the occasion of Miss McCahon leaving for America, and has been lately translated by Miss Embleton:

Miss McCahon, as an earnest and faithful member of our Women's Missionary society, you have exerted great effort in establishing and maintaining this society, and have also assisted us with your good advice.

The chief part of your misionary work has been the teaching and training of the girls of our country, and this is such important and necessary work that the future welfare of our church depends upon it. With great pleasure we can say that, by your own good example and incessant toil, you have accomplished this work. Especially have you striven for the spread of God's word.

We as a society sorrow deeply that such a faithful and zealous member must leave us. But it is a happy thing that you are going to your home. Our prayer is that you may arrive in your country in safety, and being refreshed and well, return to our midst again to do the Lord's work.

KHAIR UL NISSA SHAHBAZ.

In closing our Budget we would call special attention to the appeal from India for more workers, which has recently been published in the church papers. The need is just as great in Egypt as in India. Who will respond to the Lord's call?

YOUNG PEOPLE'S DEPARTMENT.

THE MOTHER'S RELATION TO O. Y. P. C. U.

MRS. E. M. HILL, PITTSBURGH, PA.

MY DEAR FRIENDS:

I have no ambition to join hands with Rev. Anna Shaw or Rev. Mrs. Van Cott in giving a homiletical review of this theme, and yet I think it best that we choose a text, a beacon light from God's word, where we shall anchor, lest we loose ourselves on the great sea of thought surrounding our subject and sail away on a ten hours cruise, instead of the scheduled time of ten minutes.

In Proverbs 22: 6 we read, "Train up a child in the way he should go, and when he is old he will not depart from it." The marginal reading of the new version is "Train up a child according to his way, and when he is old he will not depart from it." Clear and unmistakable as the meaning of this command and its precious promise is, yet not a little time might be taken up in giving the different interpretations it has had, some of which are illustrated in the reply of the little boy, who, when asked what his name was, said, "Johnny Don't," because that was what mother always called him, and in a recent issue of the "Independent" we read, "Nobody but a loving mother could weep bitter tears over a lost boy, and then spank him energetically for returning."

The formation of right habits is the duty enjoined in the text, and the necessity of counteracting the tendency to evil habits is equally binding. Neglect in these precautions, or a faithful observance of a right training, determines the future usefulness or uselessness of our children. God's appointed agencies for preserving His seed, and providing for a succession of followers, are the home and the church. With the children, then, we must begin to train up the useful church.

These little ones are living, active beings, endowed with minds and hearts, and it is the mother's exalted privilege to witness the unfolding of her child's

faculties and provide for their exercise. The employment provided and the efforts for the present, should include an outlook on the spiritual and temporal interests of the child. When should this training begin? You are all familiar with Oliver Wendell Holmes' reply to this question—"One hundred years before its birth." The wisdom of his answer we must all admit, and may it arouse the spirit of thankfulness for a godly inheritance, as we emphasize the thought—mothers cannot begin too early to train these 'gifts from the Lord' in the paths they would have them tread. I have read of an incident somewhere of a lady who cultivated vegetables. One spring she had some fine early peas planted. As they began to peep above the ground, she thought, now I must see to getting the brush on which to train them, but there is no hurry. I am sure the gardener of last year was only in haste to complete his work when he put the brush in the ground, just as soon as he had planted the seed, so in the multitude of cares the peas were forgotten for a time. At last the brush was secured, placed in the ground in the most exceptional manner, but anyone who knows anything of gardening knows those peas never climbed those branches —they strayed around all summer and scorned the provision made for them.

No true mother will allow the early hours of childhood to go unimproved, recognizing that in them are golden opportunities which cannot be met in after years. Religion is the branch upon which they are to be trained. It is founded on faith and love, and children abound in the two elements. Trusting and loving, they endear themselves to mother, and trusting and loving they can easily be led to a mother's Saviour. How important it is then that she who reigns in the home and generates the moral atmosphere of that home, should embody the object of a llfe thoroughly consecrated to her Lord and His work. There is no argument so potent as a beautiful life. The influence of such a life is as a golden chain binding her children to all that is good and useful.

One of the chief elements in such a life is prayer. Not long since one mother came to another mother begging her to talk to her son, who was unconverted at 16 years of age. "Have you ever spoken to him about it?" was asked. "Me, Oh no, I could not." "Have you ever prayed with him?" "Oh, dear no, I never could do that, but please, Mrs. B., won't you speak to him? He thinks so much of you, and I am sure you might do him good."

Why should Mrs. B.'s words have more weight with that young man than his mother's—she who had had sixteen years in which to train him, impress his heart and teach him to love the Lord? She could not pray with her boy! That's it, my friends. A mother who would train her child according to his way must be a praying mother. Happy and highly favored are you if you have the holy and tender recollection of a mother's prayers with and for you; if when you think of a certain chair in the home, possibly vacant, your soul is stirred to its depths by the vision that rises before you of a beloved mother kneeling there, and you still hear that low, pleading voice as it presents you to a throne of grace and asks blessings on you, her child.

"More things are wrought by prayer than the world knows of." *Obedience* is another element of this consecration by which a family should be governed. The mother's example should teach the lesson of a will under subjection to the King of kings. Love and reverence are more deeply instilled by our influence than by our words. And while a mother lives a life of obedience to God, she can then require obedience from her chil-

dren, which is the true foundation for the spirit of obedience to God in their hearts. The cheerful, loving obedience to the will of God seen by her children in her daily life will be the means of training them to acknowledge Him in all their ways. Such a mother walks step by step, always asking, "What wilt thou have me to do?" and this question brings us to the thought, What is a mother's relation to the organized work of our young people? What is her duty regarding it? What would the Lord have her to do for its advancement?

Every thoughtful mother appreciates the necessity of the training classes in the church, to supplement the home training. It is the mother's province to lay the foundation of this work firm and sure, and it is her duty also to see that the training shall perpetuate and strengthen the work begun in the home. As every true mother, with care and culture, would reach out and compass the difficulties and discouragements of her children in their school life, so she will be equally interested in their Christian education. A mother's influence for or against the society is like a lighted candle in a candlestick—it cannot be hid, the children reflect it; therefore this devoted, obedient mother will gladly place herself in line with the active Christians of the day. She interprets Emerson's oracular saying, "Hitch your wagon to a star," by making her life luminous, by espousing at least one of the noble reforms of the day, and by having an intelligent interest in all of them; and one of the reflex blessings that is sure to follow is, that she will have her children in the wagon with her.

This mother is an observing woman and sees many active Christians like the souls whom Dante saw in his wonderful dream, "who had blessed nobody, but they had hurt nobody;" and yet it was never in their heart to play so ill a part. And then again she sees many active Christians, who cause her to think of a Japanese devotee in one of the great temples, who runs around the sacred building 100 times and drops a piece of wood into a box each time. When the wearisome exertion is ended, the worshipper goes home tired and very happy at the thought of having done his god such worthy service. Such Christians are running to meeting after meeting and ever bustling from place to place, and solace themselves in weariness with the comfort that they are doing a great good. Yet their exhasting labor is only running round and round the temple. No cause is advanced by it; God is not honored by it.

Then comes into her mind the saying an old teacher of hers repeated so often for the benefit of his pupil: "I have lived long enough to discover that more is accomplished by a true view than by great activity," and the question suggests itself, "Is it not possible, in our American atmosphere of selfishness, buoyancy and energy, and in the bewilderment of many interests, that those who mean to put time and talent to the best possible use are defeated of that very end for lack of sufficient thought about the relation of things, and therefore draw the conclusion that the surest way of having their children make the best of their opportunities is to have them have that zeal which shall enable them to add to their faith, knowledge.

Praying then for discerning grace that she may be enabled to place her children where such a process of education may be secured, she enrolls the little ones in the cradle roll, established by the Woman's General Missionary society, so that they may "Begin in the cradle in earliest youth, to send to the Christless, God's precious truth."

As these little ones grow and become able for duties in the Junior organiza-

tions of the church, this faithful guardian realizes the importance of a mother's guiding hand for the next ten years or more, and the Junior Missionary society, which has been under the fostering care of the women of our church for more than twenty years, commends itself to her for the best development of her child's faculties.

1st. Because the mothers of our church control it, and are willing to train these trusts committed to them by the Heavenly Father, and not relegate the duty to the older brothers and sisters in the family.

2d. Because evolving the three-fold theory on which the J. M. S. is based, a fitness for the work is carefully considered, an effort made to develop the Christian graces, and every precaution taken to prevent ostentatious service by exercises and practice in Bible studies, prayer service, missionary information, systematic giving and the practical duties in the different lines of committee work.

3d. Because the true order of development is observed in the methods. Special work is given. Children learn little by little, step by step, and these special objects become their teachers until such time as they are capable of obtaining a larger view. The special needs of the women and children in our different missions are used by the mothers of the church as the means to the end in conserving the energy of the rising generation and in producing more intelligent action.

4th. Because God's appointed work for women is broadening and deepening every year, and it is therefore very important that our daughters shall have a thorough training for positions of responsibility soon to be filled by them.

5th. Because missions being the very essence of our Christianity, there is no organization better fitted for the Christian development of our boys. No system will be more helpful in filling our pews with consecrated manhood, realizing their true relation to the church and its different branches of beneficence.

And thus, during this transition period from five to fifteen years, the mother endeavors to sustain her true relationship by working along this bright pathway of promise mapped out for her, striving to educate her children in head and heart, in intellect and conscience, that the truth of the loving Father may be brought to bear on the conscience, and taken into the whole being, so that with God's grace they may feel their responsibility and shape their plans, purposes and prospects, so that they may be made meet for the Master's use in the wider range of activities made possible by O. Y. P. C. U.

Nor does her influence cease when this period of a broader outlook comes to her sons and daughters. She will now help a little—here a little and there a little—so that the true standard of character already established may be steadily maintained. She understands how important it is to have true and noble motives, to give new worth, self-respect and confidence to all Christian effort; she therefore endeavors to keep the young people in touch with God, so that love may ever glow in their hearts and impel them to true service. She understands the danger of discouragement, and therefore helps to strengthen the faith so that it may be evident that although the willing outlay of strength, of mind and body does not yield expected returns, God, who alone has infinite penetration, keeps the proportion true. No bit of energy is lost. She understands the need of that subtle, yet real and practical sympathy which is such a sustaining power in the performance of duty. Her children ever find in her the one who takes the 'altogether' of an effort and minimizes mistakes, so that new courage is born of sympathy.

This mother will move and work at home, in the church, or wherever called, in an atmosphere of serenity, confidence and trust begotten of the indwelling of the spirit, and so help the young workers to understand the difference between spiritual zeal and a zealous spirit. A zealous spirit may bring about some useful results, but it is but the running of the machinery for an indefinite time. "Spiritual zeal is the activity instigated by the Holy Spirit and pervaded by His influence," without which their work in the Lord would be in vain. Upon the foundation of these general principles regarding a mother's relation to O. Y. P. work, details will stand out in clear relief and find their fulfillment while the mother finds the joyous fulfillment of the promise of our text in that her children do not depart from His way.

And now, my dear young friends, as you go forward rearing the structure which has risen to such fair proportions, may the words of the old teacher, that "there is more accomplished by a true view than by great activity," cause you to carefully consider the relation of things, and so lead you to kindly remember the wise plans, strong faith and unceasing prayers of the mothers of the church, that have been such a strong influence in the advancement of your work, and to kindly accord to their organizations their appointed place in our system of united effort.

One of these dear mothers, Mrs. Jennie Hastings Gillespie, has but recently received the 'well done' of the Master Builder, but let us comfort one another with the assurance that death cannot destroy the influence of a life such as hers. May her faith, courage and devotion to the Lord's work be an inspiration to our young people in coming years to more earnest effort and a higher living. As a mother, as a teacher and as our leader in Junior missionary work, she has nurtured many in the Christian faith who rise up and call her blessed, but who will sadly miss her prayers and helpful words of counsel. Her great mother heart and her well directed energy have forever linked her name with the interests of the young people of our church, and left them in possession of a precious memory. Standing, as she did, at the source of the stream which was to flow out in rich blessing to every part of our church, is she not at once a 'sign and prophecy' of the helpful ministry of mothers in Our Young People's work?

JUNIOR MISSIONARY SOCIETIES.

MRS. N. WYLIE STEVENSON, GENERAL SECRETARY, 161 LOCUST STREET, ALLEGHENY, PA.

Where can we get literature that will help us in the work of our Junior Missionary society?

Send 25 cents to the Literature secretary of your Presbyterial and ask her to send you one of each of the best leaflets on this work, one of the penny, nickel and dime helper cards, mite-box for regular work, story of the "Little Light Bearers," enrollment cards, and rules of order. The Mission Band Helper, a book of 256 pages, containing many good suggestions about organizing, but principally recitations, responsive readings and Bible readings, can be had for 55 cents, postpaid. In addition to the above, the following will be found helpful in preparing programs for public meetings:

Aunt Polly Joins the Missionary Society.
Watchers on the Tower.
The Three Bright Pennies.
Only a Penny.
The Mission Workers Folio.
Suggestions for Little Light Bearer's Day.

A little booklet full of good sugges-

tions for young ladies' divisions can be had for five cents.

What about magazines and papers for the Juniors?

In the WOMEN'S MISSIONARY MAGAZINE will be found the Young People's Department. This has been almost wholly devoted to lessons for the Junior societies during the past year, but many good hints and suggestions appear from time to time that will help you in your work. You don't take the WOMEN'S MISSIONARY MAGAZINE? Well, you should send 60 cents at once to the treasurer, Miss Belle McD. Patterson, Xenia, O., for the only magazine published by our church in the interests of the women's and childrens' work. For magazines and papers wholly devoted to the Junior Missionary work we must refer you to the publications of other denominations. The following are used by many of our leaders and found to be very helpful.

"Over Sea and Land," 1334 Chestnut street, Philadelphia, Pa.; 35 cents a year, single copy.

"Mission Day Spring," 1 Somerset street, Boston, Mass.; 20 cents a year; single copy.

"King's Messengers," 131 Winter street, Haverhill, Mass.; 25 cents a year, single copy.

"Heathen Children's Friend," 36 Broomfield street, Boston, Mass.; 15 cents a year, single copy.

It is a matter of regret that the Women's General Missionary society has not, ere this, seen the necessity of publishing a paper, specially adapted to the work among the children, and whereby the societies of our church could keep in touch with one another, but we hope the day is not far distant when we will be provided.

Can you suggest any way to get money to pay for the incidental expenses, such as magazines, papers, etc?

You will see the constitution for Junior Missionary societies, Article 3, Section 2, provides for honorary membership. We would recommend that the fund derived from such fees be used for the purchase of *anything* that will advance the Junior work, the surplus, of course, to be placed in the treasury of the society for direct mission work. Let there be a special committee appointed for this purpose, whose aim shall be to secure every member of the congregation for this honorary roll, but especially those who have no children to represent them in the Junior society. This will place the responsibility and support of the society where it properly belongs, and provisions will be made for a plentiful supply of literature, mite-boxes, and many other important items, without which no Junior society can work successfully.

There seems to be so much confusion existing in the minds of many of our workers in reference to the different Junior organizations in the church, we ask that the question, "What is the Junior Missionary society? be answered in the MAGAZINE. The Junior Missionary society is a general title for all the different *missionary* organizations of the young people and children of our church, such as Young Women's, or Young People's Missionary societies, Mission bands, King's Sons, King's Daughters, Boys' brigades, Cradle Roll and all others of similar purpose, who are auxiliary to the Women's General Missionary society. It is the outgrowth of the mission bands and similar organizations, which have been carried on by the women of our church for the past twenty-five years. The plan and name were adopted by the Women's General Missionary society in 1892.

We have received the following from Cambridge, O:

"About fourteen years ago a mission band was organized in this congregation, bearing the name of Earnest Workers and the name was fitly chosen, for a brighter, more enthusiastic band of young people, or one with a better record of good work well done, has never existed.

"But time brings changes; small girls are developed into young womanhood. Some went away to complete their education; others took up some useful occupation. One member, Miss Mary Lawrence, is far away in India, and another, Miss Nellie Clark, has finished her work, fulfilled her mission, and gone to that still farther country, "The Heavenly."

"And so our band was scattered. How we have missed them! It has seemed as if one of the most useful wheels in the machine was gone, and the Women's Missionary society has not been able to accomplish so much work as it did when it had co-operation of the young people.

"Determined to try and mend matters, the society, through the Sabbath-school, called a meeting with very encouraging results. February 16 we organized a Junior Missionary society with four divisions: King's Daughters (young ladies); Earnest Workers' (girls); Standard Bearers (boys); and Little Light Bearers (small children and babies.)

"There are now forty-one members. Their first collection was more than $1, and they voted the first $5 they raise to the "Jennie Hastings Gillespie Memorial building" at Prairie Bluff, Ala. Some of the children are already at work earning missionary money; others are laying plans for the coming summer, and all are interested.

MRS. M. L. CRAIG."

The above is one of the best organized societies that has been reported to us, in that it conforms to the plan adopted by the Women's General Missionary society for the Junior work. May we not hope that the time will soon come when all our societies will conform to this plan, which has worked so successfully in some of the other denominations.

EDITORIAL DEPARTMENT.

"Pray for the peace of Jerusalem, they shall prosper that love thee." Pray for the meeting of the General Missionary society, and for all the great assemblies of our church to be held in the near future.

"Great fear in meeting of the saints
Is due unto the Lord,
And He of all about Him should
With reverence be adored."

The Countess of Dufferin, a sketch of whose medical work in India leads this number, is a fine, high, noble specimen of Christian womanhood, well developed in many directions and thus able to touch and adorn thought and action in many lines.

Mrs. Grace Gardiner, to whom we are indebted for the account of this work, is specially well qualified to give it, her husband having served as an English deputy in India for some years, and she being a warm personal friend of Dr. Gordon, Dr. Sophie Johnson and others. We think her reference to our work in Rawal Pindi will be of particular interest to our readers.

It is with great satisfaction we chronicle the fact that our own government has ordered United States men-of-war into eastern waters of the Mediterranean to protect the lives of American citizens put in jeopardy by the fanaticism of Moslems. We think the point well taken, and that the Ottoman government, which haughtily and persistently refused to allow Dr. Jewett, who was selected to represent our country on the commission of investigation into the Armenian massacres, to serve in that capacity, cannot find much fault "if matters fall out not exactly to its liking." The U. S. Steamer Hartford was a great comfort and pro-

tection to our missionaries in the Egyptian war of 1882, and we are thankful that the missionaries of the American and Presbyterian boards are to be equally cared for. Now that Japan has done the china so swiftly and well, we would like to see some one dress the turkey.

Persons wishing to purchase high grade pianos of good tone, good workmanship, and good style, at reasonable prices, would do well to call on or address Schleicher & Sons, No. 9 W. 14th St., New York City. An experience of forty years in the manufacture of pianos enables this firm to speak with authority. They furnish instruments to missionaries at a reduction and are upright and agreeable gentlemen to deal with.

A Bible Training school endeavors to inculcate all the principles which characterize a successful Christian worker. Our church has long felt the need of a chool which should have for its purpose systematic instruction in the Bible; training Christian workers in a systematic and methodical manner under competent instructors, so that they may give efficient service. Christian education is the work of the church.

Every consideration which is in favor of denominational colleges, of denominational young people's societies, tells with greater force in favor of denominational training schools.

Our women missionaries, our Christian workers, are asking, and indeed many are seeking for this knowledge in schools of other denominations.

The future of our church depends upon the young people of today. If they are not well indoctrinated in the distinctive principles of our own church, how can we expect them to teach these principles to others? How can we expect to hold them for ourselves? Many, indeed most of the other churches, have their training schools. Why should not we? The subject of a training school was proposed and authorized by the General Assembly in 1890. The Women's General Missionary society gave the subject some consideration in 1893. Last year a committee was appointed to make inquiries and bring up suggestions to the next general meeting. Would it not be wise for all interested (and should not every Christian man and woman be interested in the forwarding of Christ's kingdom?) to give this subject much thought and prayer, and send delegates up to the next general meeting with instructions and proposals, both as to finance and place. For this, like all other good objects, requires money for its prosecution, and locality has something to do with success. M. L. K.

The Women's General Missionary society of the United Presbyterian church will hold its Twelfth Annual Session in the Summit Avenue Presbyterian church (corner of Summit avenue and Montgomery street,) Jersey City, Tuesday, May 14, 1895 at 7:45 p. m. Delegates will please send their names and addresses at once to Mrs. Jessie G. Leifried, 25 Magnolia avenue, Jersey City, N. J. All delegates who attend to this matter promptly, will have a free boarding place and directions for reaching the same.

There are so many railroads and railroad depots that it will be impossible to have a reception committee at the depots for all trains. Send the name of the railroad on which you will enter the city and state hour of arrival.

Reporters for the daily papers will be present at the meetings, and full reports will be given.

Put the pulpit high; but higher than all else put the salvation of men and glory of God.—*The Examiner.*

THE ANNUAL MEETING.

Programme for Annual Meeting, to be held in Jersey City, N. J., May 14 and 16, 1895.

TUESDAY, 7:45 P. M.

Mrs. J. J. Andrews, S. Kortright, N. Y. presiding.—Devotional exercises.

8:00—Address of welcome; Mrs. A. S. Biddle, Jersey City.

8:10—Response, (in behalf of officers and delegates); Mrs. J. J. Andrews.

8:20—Response, (in behalf of foreign missionaries); Maria White, M. D., India.

8:25—Response, (in behalf of home missionaries); Miss Lida A. McCool, Topeka, Kan.

8:30—Greeting; Mrs. Annie R. Herron, Pres. Women's Board.

8:35—President's address; announcements; reception.

WEDNESDAY, 9 A. M.

Devotional exercises.

9:10—Report of committee on credentials; roll call; minutes; submit programme; appointment of committees.

9:50—Report of secretary W. G. M. S.

10:00—Report of treasurer W. G. M. S.

10:15—Report of secretary Women's Board.

10:25—Report of treasurer Women's Board.

10:35—Report of standing committees, (a) finance, (b) training school for missionaries.

10:55—Report of secretary foreign missions.

11:20—Report discussed.

11:45—Report, committe on Literature.

WEDNESDAY, 1:45 P. M.

Devotional exercises.

1:55—Minutes.

2:00—Report of Church Extension and Parsonage Fund.

2:10—Report discussed.

2:20—Report of MAGAZINE Committee:

2:50—Report of secretary home missions.

3:15—Report discussed.

3:40—Report of Women's Association work.

4:10—Report of secretary Junior work.

4:20—Report discussed.

4:30—Paper, "Origin and Meaning of the Name Christian;" Mrs. Dr. Sam'l Wilson, Xenia, O.

4:45—Question box; Mrs. N. Wylie Stevenson, Allegheny.

WEDNESDAY, 7:45 P. M.

Junior rally.

8:15—Thank-offering service; Mrs. A. M. Campbell, Princeton, Ind.

THURSDAY, 9 A. M.

Devotional exercises.

9:10—Roll-call; minutes.

9:20—Paper, "Medical Missions and Zenana Work;" Sophie E. Johnson, M. D., India.

9:35—Report of secretary Thank-offering.

9:55—Report of secretary of freedmen's work.

10:5—Address, "Mission Work in the Black Belt;" Mrs. Tillie Scott Johnson, Alabama.

10:25—Report discussed.

10:35—Question box

10:50—Report of committees—nomination, place of meeting, &c.

11:00—Business; election of officers, members of Board, &c.

THURSDAY, 1:45 P. M.

Bible reading, "Will the Heathen be Saved without the Gospel?" Mrs. Frank Getty, Philadelphia.

2:00—Minutes.

2:5—Report, committee on memorials.

2:20—Open Parliament: (a) What more should we as women do to retain the young men in the Church? (b) Do modern notions of culture hinder the fulfilment of the Church's mission? (c) What are the specially encouraging signs of the times for prosecuting mission work?

2:55—Waitsburg Academy;

Miss Ina L. Robertson, Waitsburg, Wash.;

Mrs. Jennie Logue Campbell, Monmouth.

3:15—Business.

4:30—Visit Tabernacle Institutional Church.

THURSDAY, 7:45 P. M.

Season of prayer and praise; minutes.

8:5—Paper, "In the Shadow of Islam;" Mrs. J. Kelly Giffen, Tanta, Egypt.

8:20—Report of committee on resolutions.

8:35—Address, "The Work now before Us;" Mrs. H. C. Campbell, Allegheny.

8:50—Consecration service.

Waldensians in North Carolina.

The little romance of the early movement of the Waldenses for religious freedom has added to it a new chapter in the past two years that must doubly interest every American patriot and Christian. These Waldenses have established a colony in our own mountain region of the South. The descendants of the Poor Men of Lyons, who have planted their village and built their homes in our own land, have the same strong and rugged elements of character which marked their ancestors. They by no means trace their church history back only to Peter Waldo. Their teacher, Prof. M. A. Jahier, said recently, punctuating his remark with the French shrug of the shoulder and elevated eyebrows, "The Waldenses trace their origin back through the time of Peter Waldo to that of the apostles, and build their religious belief and church polity on the New Testament."

This Waldensian colony has planted itself at Valdese, Burke county, N. C. They have named the village and post-office from their own land. Rev. Drs. Matteo Prochet and Charles A. Tron were the pioneers of this most interesting religious movement. They began the new settlement in a quiet, business-like way. They purchased 5,000 acres of land in the mountain region, dividing it up into farms to be sold to Waldensian settlers. They set aside a suitable site for the church and manse and reserved a small farm upon which the pastor could till his garden and field. They reserved also a suitable place for a schoolhouse. The first settlers of this new colony came on the Kaiser Wilhelm into the port of New York about two years ago. There were 166 sturdy Waldenses among the steerage passengers in this good ship. They came almost entirely from the Piedmont valleys of Italy. They went at once to North Carolina and set to work in clearing the land and building their homes. Other ships have brought more Waldenses and the colony has steadily grown.

The American Missionary Association was early in correspondence with the leaders of this most significant movement, and had repeated conferences through its officers and with Drs. Tron and Prochet. The coming of these sturdy, intelligent and courageous Christian freemen into this section of the mountain field, already somewhat cultivated by the A. M. A., seemed a most hopeful sign for large spiritual and intellectual progress along the whole line of mountain work. Assistance was promised the church in the support of its pastor. A small appropriation was also voted toward the salary of their teacher. During the months that have passed there has been abundant evidence of the wisdom of this helpful co-operation with this splendid colony.—*Selected.*

The Annual Meeting.

Missionary meetings are all alike, says a critic. No two missionary meetings are alike say those who are interested and who consider the last one the best. The appointments, and even the disappointments, of each meeting are unique and not without compensation and valuable lessons. All indications point to the Annual Meeting in Jersey City, May 14, as one promising much profit and enjoyment. Year by year, with the development of the work, the Annual Meeting should grow in excellence and favor.

The power and purpose of strong, comprehensive, systematic organization, should commend itself to the doubting and timid. Let us ask God for what He alone can give. Ask Him for wisdom, to "discern the signs of the times;" to cope with difficult problems, hard facts and large undertakings; for grace of

heart, speech and behavior; for courage and patience with misapprehension and dullness, and meekness in disappointment. With "grace abounding" we risk nothing in prophesying that there will be but *one* result.

An exchange says: "There may be those in our missionary societies doing fairly good work without the regular personal information obtained from the *Missionary Magazine*, but they are doing business on borrowed capital, and keep up spirit and enthusiasm on what is absorbed and paid for by some one else."

Our readers may remember the notice we made, two or three years ago, of a booklet, written by Miss M. J. McKown, entitled, "Aunt Rosa, of Assiout, Egypt." A recent letter from Mrs. J. R. Alexander, of Assiout, conveys the intelligence of Aunt Rosa's death. Under date of March 6, Mrs. A. writes:

"Today we attended the funeral of Daniel's mother (Aunt Rosa) or rather we were too late for the funeral. We did not hear of her death until the funeral was over. Mrs. Henry, Jennie, Miss Buchanan and I went as soon as we could get there. There were about 25 women present, but they were not mourning. She had told them not to mourn, for she was going to heaven and was happy. She was conscious until the last, and would sing and pray and ask others to sing and pray for her. She said she was not afraid of death. I could not help thinking that she was like a sheaf of wheat, ready for the harvest. May we all be as ready and willing to go when our time comes. She had been sick for some time, but I did not know it—I get out so little. I hope I may be freer next year, so I can visit more."

The mother of Mrs. Mary W. Porter, secretary of Women's Board and Women's General Missionary Society, since our last issue passed into the "far better of his own glory and immediate presence," leaving a circle of friends to mourn and miss her. The MAGAZINE Committee joins the large company of friends who spontaneously and with the utmost tenderness have extended sympathy to our fellow-worker and faithful servant, who, amid many pressing duties, needs now the special grace of submission and strength for trial.

The one hundred dollar ($100) bequest of Mary S. Shane to Robinson Run Women's Missionary society, has been paid to the treasurer of the Women's Presbyterial society of Monongahela presbytery.

This dear friend arranged to have the money invested for five years, and the interest each year be paid the "India mission," which has been done. The five years having expired, the principal also goes to India mission.

E. D. BROWN, Treas.

Railroad Fare—Annual Meeting.

The following information for ladies attending the Women's General Missionary society, to be held in Jersey City, May 14, is of much importance and should be heeded:

Reduced railroad fare, on the certificate plan, has been granted by the Central Traffic and Trunk Line association territory, which extends from the west line of Cook county, Ill., to the Illinois and Mississippi rivers, from Burlington, Iowa, to Cairo. On the south from the Ohio river, including points on either side of that river, to all points east except New England. On the north by the line of, and including points on, the Grand Trunk railway, from Toronto to Port Huron.

Ladies west of Chicago and St. Louis, and those in New England, will purchase ordinary tickets to the nearest point in the territory named, and there buy tickets on the certificate plan.

Enquiry should be made previously, and if certificates cannot be obtained at home station, the agent will tell the nearest point where they can be obtained.

Going tickets can be purchased Friday, May 10, and they will be good until Monday, May 20. Ladies going will pay full fare, receiving from the ticket agent the certificate upon which a return ticket will be sold, one-third the regular fare. No reduction of fare to those fail-

ing to secure certificates when purchasing going tickets. Neither certificates nor tickets are transferable.

Will all ladies please buy their tickets on the certificate plan, and get them at their own home station, wherever possible, as there must not be less than 100 certificates, in order that we may be entitled to the reduced fare.

ELIZABETH D. BROWN,
R. R. Secretary,
Craft ave., Pittsburg, Pa.

Literature Notice.

We hope the treasurers of missionary societies will bear in mind the account books prepared by the Women's Board for their use. These books will be found of great benefit in transacting the financial business of societies, and we trust each treasurer will purchase a copy before commencing the business of a new year. Rules of order should also be secured for the use of societies, to familiarize the members with their use in conducting business meetings.

It was the pleasant duty of the Literature committee to spend a day lately in reading, selecting and classifying leaflets in preparation for the business of another year. The work was delightfully absorbing, and if time had been no consideration, many days could have been spent in the pleasant task. The inclination was strong to send these little leaflets flying through the societies. The thought, however, of the day of reckoning that would surely come when the empty shelves would have to be refilled, subdued our enthusiasm and restrained our liberality.

Please, ladies, remember our stock of literature. Send in orders and let the leaflets find their way into every society.

LITERATURE COM.

STUDIES FOR MISSIONARY SOCIETIES FOR 1895.

JUNE.—The work of W. G. M. S.
JULY.—Our Educational Institutions.
AUGUST.—Our Missions on the Nile and in the Punjab.
SEPTEMBER.—Church Ex. and Min. Relief.
OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

PROGRAMME FOR JUNE.

SUBJECT—The work of the Women's General Missionary society.
Opening devotions.
Scripture lesson—Psalm lxvii.
Special prayer for the work of the General society, and the Women's Board.
Psalm 90 C. M. 15-16 verses.
Paper (10 minutes). Subject—Organization—a benefit necessary for women.
Paper (10 minutes). Sketch of the Women's General Missionary Society, and its executive, the Women's Board. (*a*) See Tenth Annual Report, Status of the Women's Board, as related to the Home and Foreign Boards; (*b*) As related to the General Assembly; (*c*) Its special objects of work and a resume of the late annual meeting.
See Assembly minutes.
Paper (10 minutes). Fidelity of Congregational Societies to the Women's Board.
Psalm 45, C. M. 15-17 verses.
Roll-call. Responses. Scripture verses relating to Women's work for Christ. Business. Lord's prayer in concert.

MRS. DR. R. L. FINLEY, Com.

REPORTS AND MISCELLANY.

Report Women's Board for March.

Two meetings of the board were held this month—the regular on March 5, and the adjourned one on March 19. The usual opening exercises were observed. Meetings well attended. Foreign secretary presented her report, which was lengthy, embracing letters from missionaries, as well as important business letters. After discussion it was decided to take up the medical work in Egypt. An appropriation was made to the hospital in Jhelum, and the project of a sanitarium at Ramleh was encouraged by a liberal offer. Several applicants for positions as medical mis-

sionaries received, and are under consideration by a committee appointed to confer with the foreign secretary.

Freedmen's secretary reports from Norfolk, Henderson and Athens. A full school is reported at Norfolk, and also contributions for Knoxville.

Thank-offering secretary reports requests for the thank-offering services prepared one year ago. Is filling orders for these every day.

Junior Missionary secretary reports a busy month sending blanks for the annual reports; also contributions to the Mrs. J. H. Gillespie memorial.

The railroad secretary reports in regard to reduced fares to the annual convention. Will give definite directions in regard to this matter.

Treasurer reports February receipts $2,491.30; disbursements, $3,217.26.

Home secretary reports from Chicago, Miss Minnie H. Speer appointed home missionary at Ravenswood, and in February having made fifty-five calls. Miss McCool of Topeka, made 775 during the year, and has been in regular attendance at the societies connected with the work when not prevented by illness. Mrs. Gaston has been reappointed at Tacoma.

Church Extension secretary reported concerning plans for parsonages being built at Oakland, Cal., and at Denver, Col., as well as other business connected with deeds, mortgages, insurance, etc.

The president, accompanied by Mrs. M. M. Patterson, has returned from a tour of inspection of the schools in the South under the care of this board. A report was given, which will no doubt be of great value to the board in conducting this work, they making many suggestions in regard to matters that could only be realized by a personal visit.

MARY W. PORTER,
Secretary.

Freedmen's Mission.

List of barrels and boxes of clothing reported to the corresponding secretary of the Freedmen during the year.

KNOXVILLE, TENN.

Ladies Missionary society, Richmond, Kan., carpet, bedding and clothing.
Ladies Missionary society, Garner, Iowa, quilts and clothing.
Ladies Missionary society, North Shenango, Pa., bedding and clothing.
Ladies Missionary society, Eighth Church, Allegheny, Pa., 40 yards rag carpet.
Ladies Missionary society, Murray, Neb., 1 box Christmas presents.
Ladies Missionary society, Bellefontaine, O., 1 carpet.
Ladies Missionary society, Mumford, N. Y., 1 barrel; $20.
Sabbath-school, Johnstown Pa., S. S. papers.

ATHENS, TENN.

Ladies' Missionary society, First church, Washington, Ia., 1 bbl., clothing and new material; $26.
Ladies' Missionary society, Etna, Pa., 1 bbl., clothing.
Ladies' Missionary society, Greenside avenue, Cannonsburg, Pa., 1 bbl.
Ladies' Missionary society, Verona., Pa., 2 bbls.; $80.
Ladies' Missionary society, Morning Sun, Ia., 1 bbl.
Ladies' Missionary society, Coin, Ia., 1 bbl.
Ladies' Missionary society, Chartiers church, Cannonsburg, Pa., 1 bbl.; $21.
Ladies' Home Missionary society, First church, Allegheny, Pa., 1 bbl.; $30.
Ladies' Missionary society, Washburn, Ill., 1 box.

MILLER'S FERRY, ALA.

Ladies' Missionary society, Tamarack, Ill., 1 bbl.
Ladies' Missionary society, Bloomfield, O., clothing and dried fruit.
Ladies' Missionary society, Rix Mills, O., 1 box.
Ladies' Missionary society, Argyle, N. Y., 1 bbl.; $15.
Ladies Home Missionary society, First church, Allegheny, Pa., 1 bbl. clothing and new material; $30.
Ladies' Missionary society, First church, Cedar Rapids, Iowa, 1 bbl.; $15.
Ladies' Missionary society, Neil Avenue church, Columbus, O., 2 bbls.; $30.
Ladies' Missionary society, Avalon, Pa., 2 bbls.; $25.

CHASE CITY, VA.

Ladies' Missionary society, New Bradford, Pa., 1 bbl.
Ladies' Missionary society, First church Indiana, Pa., 1 bbl.
Ladies' Missionary society, Claysville, Pa., clothing and new material; $25.
Ladies' Missionary society, Butler, Pa., 2 boxes hats and clothing; $75.
Ladies' Missionary society, Kent, 1 bbl.
Ladies' Missionary society, West Philadelphia, Pa., 1 box.

BLUESTONE, VA.

Ladies' Missionary society, Sixth church, Pittsburg, Pa., 1 bbl.
Ladies' Missionary society, Belle Centre, O., 1 box.
Ladies' Missionary and Benevolent society, Fourth church, Allegheny, Pa., 1 bbl.
Ladies' Missionary society, Washburn, Ill., 1 box.

HENDERSON, N. C.

Ladies' Missionary society, West Newton, Pa., 1 bbl.
Ladies' Missionary society, Elderton, Pa., 1 box.

Ladies' Missionary society, Germano, O., 1 bbl., clothing and literature; $35.
Ladies' Missionary society, First church, Mercer, Pa., 1 bbl.
Girls' Mission band, First church, Monmouth, Ill., 1 bbl.; $25.
Ladies' Missionary society, Plain Grove, Pa., 1 bbl.
Ladies' Missionary society, First church, Washington, Iowa, 1 bbl.; $26
Ladies' Missionary society, Murray, Neb., 1 box.
Ladies' Missionary society, Shadyside, Pittsburg, Pa.; 1 bbl.
Friends, Mechanicstown, O., 1 package.
Missionary Societies and S.S., North Bend, Neb., 1 bbl.
Ladies' Missionary society, Coila, N. Y., 1 bbl.
Junior Missionary society, Fourth church, Allegheny, Pa., 1 bbl.
Ladies' Missionary society, Washburn, Ill., 1 box.
Ladies' Missionary society, Cambridge, O., 1 bbl.; $30.
Mrs. B. A. Bubbit, Frankfort Springs, Pa., 1 package.

Societies and individuals furnishing rooms in the Boys' dormitories, Knoxville, Tenn:

Mr. and Mrs. Mahlon Rouch, Wooster, O., one room.
Miss Libbie Reid, Cassayune, Washington, county, N. Y., one room.
Miss Sarah Howe, Taylorstown, Pa., one room.
Miss N. J. McFarland, Cadiz, O., one room.
Mrs. M. McCready, Cadiz, O., one room.
Ladies' Missionary society, Second church, Washington, Pa., one room.
Young Ladies' Missionary society, Second church, Mercer, Pa., one room.
Junior Christian Endeavor society, Caledonia, N. Y., one room.
Ladies' Missionary society, Second church, Jersey City, N. J., one room.
Ladies' Home Missionary society, Bellefontaine, O., one room.
Ladies' Home Missionary society, First church, Allegheny, Pa., one room.
Sunday-school and Young People's Christian Endeavor society, Kortright Centre, N. Y., one room.
Ladies' Missionary society, Cove Congregation (McConnelsburg, Pa.,) one room.
Ladies' Missionary society, Scio, O., one room.
Ladies' Missionary society, Cross Roads, Washington county, Pa., one room.
Our Young People's Christian union, West Union, Allegheny county, Pa., one room.
Mission Band, Traer, Iowa., one room.
Ladies' Missionary society, First church, Monmouth, Ill., one room.
Mrs. McGooney's Sabbath-school class, Cherry Fork, O., one room.
Ladies' Missionary society, Bellevue, Pa., one room.

C. JANE VINCENT, Cor. Sec.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 314 West 5th Street, Erie, Pa.]

QUES.—How may the young ladies of our Junior Unions be brought into the work of the missionary societies, the claims of the Union being their excuse from the work? This refers only to Unions which have no missionary department in their work.

ANS.—This question is asked, because Women's Missionary Societies are not being recruited from the young women, and the principal reason is, the want of missionary training. Missionary committees do uot give as much time to this branch of Christian education as they should, and those who prepare the topics for the prayer-meetings have not given missions the space their importance require. Christ did not wait till his first disciples had grown old in his service before he sent them out as missionaries, but he taught them from the first, that the world was to be brought to him through their preaching the gospel. One way is to educate them in their own society to feel the importance of, and to have a love for, missions, and they will soon want to identify themselves more directly with the work.

The next best plan is to organize a young women's missionary society. In this way you may educate the young faster. Another way is to interest the young, as you do the older, by presenting the work of the missionary society before the congregation frequently. We have been in a congregation where the women's missionary society was given one Wednesday evening in each month. The meeting was led by one of the ladies, and some mission field taken up, and its work and its needs studied. If these meetings are made interesting they will be a great education and the young women will see the importance of taking part in the work.

Still another way is to have more preachingon missions, more sermons from such texts as, "Who is my neighbor," "Am I my brother's keeper," and "Go ye into all the world and preach the gospel to every creature."

SUGGESTIONS.

The effort to interest the Christian Endeavors in missions has been a success. The Presbyterian Board says: "Our Christian Endeavor Societies have taken hold of the foreign work with great zeal, and they are actually supporting 30 foreign missionaries through this board.

To interest those who are indifferent to missionary societies, public meetings in the church, to which the congregation is invited, have been tried with gratifying results.

Memorial Hospital.

The Board of Managers of the United Presbyterian Memorial Hospital, some weeks ago, received, from one of their number, Mrs. W. R. Ford, an invitation to hold a reception at her home, for the benefit of the hospital.

The Board of Directors of the United Presbyterian Women's Association, (under whose care we are) endorsed the idea, and arrangements were made to receive the friends of the Hospital on the afternoon and evening of April fourth, from two until five, and from seven until ten. Cards of invitation were sent to friends in our societies and church, and also to the pastors, to be read from the pulpits. Many friends, not United Presbyterians, came with kind words and good wishes. The admission fee was fifty cents.

The weather was delightful, and the greetings extended to the hundreds who gathered at Mrs. Ford's beautiful home were cordial and sincere. The house was decorated with palms and flowers, the floors covered with crash, and exquisite strains of music floated through the air. The dining table was beautifully arranged and decorated, and the refreshments were dainty and served by maidens fair.

One of the pleasant features of the occasion was a unique library where familiar books were strikingly represented by clever drawings and hung upon the wall. Friends were expected to guess the titles of books from the sketches.

Under the direction of Mrs. W. C. Hodge and Mrs. W. P. Price, a committee of young women worked for some days previous, and as a result of their labors, 150 pounds of home-made candy was offered for sale. That it was toothsome, was demonstrated by the fact that every ounce was sold.

The officers of the United Presbyterian Women's Association were invited to receive, with the managers of the Hospital, and committees were

appointed to serve as aids in the dining room.

A Pittsburgh firm asked the privilege of preparing a souvenir of the occasion, in the shape of a small book. It contains a picture of Mrs. Ford's home, two views of the interior of the Hospital, and a brief history of our work. It was prepared without expense to the Board.

Mr. and Mrs. Ford and their family were untiring in their efforts to make all feel welcome, and our reception was a success socially and financially. MRS. JEAN S. SANDS, Sec.

April 6, 1895.

L. M. S., Chillicothe Presbytery.

The Ladies Missionary society of Chillicothe Presbytery held its annual meeting at Cherry Fork, O., Thursday, March 28. A goodly number present and the program interesting, profitable and enjoyed by all. Devotional exercises were conducted by the retiring president, Mrs. Williams, of Tranquillity. All were made welcome by the address of Mrs. Lou Kirkpatrick, Mrs. Blair, of Peebles, responding.

We have in our Presbytery but four societies. All the delegates from each society were present and responded to roll call by a verse of Scripture. The minutes of last meeting were read, and reports given from local societies, which were encouraging, showing a good amount of work done; also an increase in number and interest in each society. The report of treasurer showed a decrease in the contributions in some of the societies. The nominating committee was appointed, and after prayer by Miss McSurely, of Unity, adjourned for dinner.

In afternoon Mrs. Sadie Kirkpatrick conducted a Bible reading; subject, Christian Giving. Papers were read as follows: Mrs. McClure, Tranquillity—subject, "The Goodness and Love of God to us in our fallen condition;" Mrs. Gaston, Tranquility—"Five Reasons why I belong to the W. M. S.," Mrs. McManis, Peebles—"The Advantages of United Effort;" Mrs. A. D. Kirk, Cherry Fork—"What we are and what is our mission." All were well prepared, helpful and suggestive.

Three recitations by Misses Alice McClure, Stella McManis and Olive Glasgow were enjoyed by all. The report of the Missions, as given by Mrs. J. E. Bradford, was very comprehensive and encouraging, at the same time impressing the fact of the great amount of work to be done.

The officers elected are: Pres., Mrs. J. J. Blair, Peebles; 1st Vice Pres., Mrs. A. P. Thompson, Cherry Fork; 2nd Vice Pres., Mrs. J. E. Bradford, Tranquillity; Rec. Sec., Miss Maude Patton, Cherry Fork; Cor. Sec., Mrs. Frank Blair, Tranquillity; Treas., Mrs. McManis, Peebles; Delegate, Mrs. Platter.

After prayer by Rev. J. E. Bradford, adjourned to meet at Unity. MAUDE PATTON, Cor. Sec.

Junior Union, 1st Church Allegheny.

The Junior Union of the 1st church Allegheny, Pa., held its Thank-offering service and social, Saturday, April 6. The offering amounted to $56, which will be paid to the treasurer of the Women's Board. These same Juniors gave a Thanksgiving offering of $27.70 last November, which they paid to the Young People's "self-denial" fund. The total contributions and offerings the past year was $136.05. With the aid of the Junior Missionary Society of the 1st church mission, two boxes of Christmas gifts were sent, last December, to the mission school at Miller's Ferry, Ala. The Literature committee, composed of boys, sends to the Freedmen's schools.

During the three years and a half of the organization of this Junior Union, under the leadership of Mrs. Mary Clokey Porter, it has given $411.98 in special thanksgiving and thank-offerings; $384.28 of the sum having been paid into the treasury of the Women's Board. Its regular contributions are given at the meetings, which are held weekly, and the Christmas offerings to the Freedmen's schools, are over and above all.

As it is contrary to the teaching and training of the 1st church pastor to raise money for the Lord's cause by fairs, festivals, or any kind of entertainments, the above contributions represent the earnings and savings of the Junior boys and girls, (many of whom are of the mission scholars of the Sabbath School), who are being trained to give regularly, systematically, and liberally *of their own* to the Lord. MARY CLOKEY PORTER, Leader.

Women's Missionary Society, Des Moines Presbytery.

The Women's Missionary society of Des Moines presbytery met in annual session at Chariton, Iowa, March 26 and 27, 1895.

The president, Mrs. Gilmore of Oskaloosa, led the opening devotional exercises; and delivered her annual address after the society had been cordially welcomed by Miss Nellie Rogers of Chariton, and had responded through Mrs. W. T. McConnell of the First church; Des Moines.

Roll-call showed twenty-eight delegates present, representing thirteen Ladies Missionary societies, and three Junior Missionary societies. Recitations were well rendered by Miss Cora Combs, of Chariton; Miss Carrie Niblo, of Dexter, and Miss Mary Schooler, of Summerset. A conference on the interesting subject, "How Can the Ladies Missionary Society Best Co-operate With the Pastor in His Work?" was opened by Mrs. Martin of the First church, Des Moines. Two papers were read, one on "Temperance," written by Mrs. Jamieson of Indianola, read by Mrs. Pollock of the same place; the other, "The Sailor's Four Anchors," by Mrs. Evans, of Pitzer.

One of the most interesting parts of the program was the "Talk on Junior Work," by the Junior Secretary, Mrs. Hannah Burnside, of Oskaloosa, in which she spoke of a most essential qualification for a successful Junior worker, being a heart filled with love for Christ, and love for little children. The Chariton Junior band gave very entertaining exercises on Wednesday evening. A former society in Lacona congregation reported having re-organized recently. The thank-offering was $184.63.

Resolutions were adopted expressing sympathy with a former president, Mrs. A. R. Munford, in the mysterious dealings of Providence in regard to the disappearance of Dr. Kennedy; giving thanks to our Heavenly Father for the partial restoration to health of Mrs. S. F. Stewart, another former president; pledging ourselves to more earnest work for temperance in view of the backward step taken in that line by our state legislature; recommending that the office of Leaflet Secretary be created in our Presbyterial society; and extending thanks to the ladies of Chariton for their generous hospitality, and to all who contributed to the convention's success. The following officers were elected: President, Mrs. Calhoun, Indianola; first vice president, Mrs. McConnell, First Des Moines; second vice president, Mrs. Patterson, Second Des Moines; secretary, Miss Nellie Rogers, Chariton; treasurer, Mrs. Anna Dowell, Indianola; Junior secretary, Mrs. Burnside, Oskaloosa; Leaflet secretary, Mrs. Gibson, Monroe; delegate to Women's General Missionary society at Jersey City, Mrs. Evans; alternate, Mrs. Sawhill, both of Union congregation, Pitzer. The next meeting will be at Summerset, March, 1896. MRS. R. A. EVANS, Sec.

IN MEMORIAM.

Miss Nan Lackey.—Mrs. Jane Blair.

The Woman's Missionary society of Kearney, Neb., record with sorrow the first death in our number, that of Miss Nan Lackey, a charter member, at Denver, Col., where she had about completed

her preparatory course for future usefulness in the church and the world. Though many miles from her earthly home, when the swift and sudden call sounded, "Come up higher," she who walked with God, and did not hesitate, gladly took the hand which led her home, where sickness never enters, and trained nurses are not needed. Although absent from us for some time, we felt that she was one of us in our work, as her interest never abated, and she never failed to contribute to the cause.

While we deeply feel the loss, the influence she exerted during her presence with us still lingers. We extend to the bereaved family and friends who cared for her in her last illness our heartfelt sympathy, and commend them to the care of Him who saith, "I will never leave thee nor forsake thee;" and the secretary is instructed to forward to her family a copy of this memorial, with the expression of regard and the sympathy of the society. It is ordered that the same be sent to Miss Hardy, placed upon the records, and published in the Women's Magazine.

Also on March 12, 1895, another charter member, Mrs. Jane Blair, wife T. N. Blair of Kearney, in the sixty-ninth year of her age.

This mother in Israel served her generation faithfully and well. To the husband and children we commend the promise, "I will not leave you comfortless."

It was her pleasure, when health and bodily strength permitted, to unite with those who gathered in the sanctuary. She was a kind, unostentatious Christian woman, patient through suffering. She welcomed her Saviour's call, "Come up higher."

MRS. L. A. WILSON,
MISS M. J. CLEMENT,
MRS. M. T. M'INTYRE. } Com.

Mrs. Mima R. Elder.

Tribute of love from the Women's Missionary society of the Second United Presbyterian church, Cleveland, O., to the memory of Mrs. Mima R. Elder, wife of our beloved pastor, and the president and founder of our society, who died January 19, 1895.

It has pleased our Heavenly Father to call from our ranks our dear friend and leader, and our hearts are bowed in deepest sorrow. We miss her everywhere. She was a host round about us, who came at the call of faith and love in the loveliest period of her life. The impress of her Saviour illuminated every feature of her life. Her friends saw faith, hope, Christian fortitude and submission to the Father's will shine forth from the long months of suffering through which she passed.

Kind, gentle and loving in life, patient in suffering, triumphant in death—for her sorrow and tears have merged into the ineffable joys of heaven—she has realized to the full that beautiful verse she so often repeated in her suffering: "I shall be satisfied when I awake with thy likeness."

To her sorrowing husband and daughters we extend our tenderest sympathy, and commend them to the God of love. May they be kept as in the hollow of his hand. To her dying exhortations we will give most earnest heed, and press on toward the mark, saying, "Thy will be done."

MRS. MARY C. RIED,
MRS. ELIZABETH MCELROY,
MLS. J. C. MCCLAIN. } Com.

Mrs. Anna E. Wentworth.

The Women's Missionary society of the First United Presbyterian church, Cedar Rapids, Iowa, record with sorrow the death of one of their aged and honored members, Mrs. Anna E. Wentworth, who died November 9, 1894, aged 79 years.

In the death of this mother in Israel, we lose one whom all revered, and whose Christian traits of character and trustfulness in her Saviour, we hope to imitate, that we may be as well prepared as she was for the summons to "come up higher."

To her sorrowing children we tender our prayerful sympathy, commending them to the Saviour, whom she so faithfully followed. COM.

Mrs. Annie Kauther.

The Women's Missionary society of Cincinnati, O., desire to place on record a tribute to the memory of Mrs. Annie Kauther, who was called suddenly from this world to her eternal home March 20, 1895.

As members of this society, we feel that we have lost a cheerful, willing and faithful worker; one who was seldom missing from her place in the church, and always ready to give a smiling recognition and warm clasp of the hand to all. But in a moment the clay tabernacle was tenantless and the soul had passed into the great eternity.

Resolved, That we heed the warning, "Be ye also ready;" that we strive to be more faithful to the trust committed to us; labor more earnestly, and be more fervent in prayer, so that when we hear the message, "The Master is come and calleth for thee"—we also may be ready.

Resolved, That we hereby express our sincere sympathy with those to whom she was nearest and dearest, and commend them to the love of him who chasteneth whom he loveth.

MRS. J. K. MONTGOMERY,
MRS. J. H. PUNTENNEY,
MRS. J. F. BROWN. } Com.

Ida J. Johnston.

The Ladies' Missionary society of the United Presbyterian church of Franklinville, N. Y., adopted the following resolutions on the death of Ida J. Johnston, who entered into rest March 6th, 1895.

In submission to the Divine will we place on record the sense of our loss in the death of one who has been a devoted and exemplary member of our society.

While we mourn for her we are comforted by the memory of her beautiful and unselfish life. Her lovely christian character, her interest in our society, her zeal for the Master's cause, and her sense of duty in the home and church endeared her to all who knew her.

For these, and many other virtues, we cherish her memory and the hope of a glad union above.

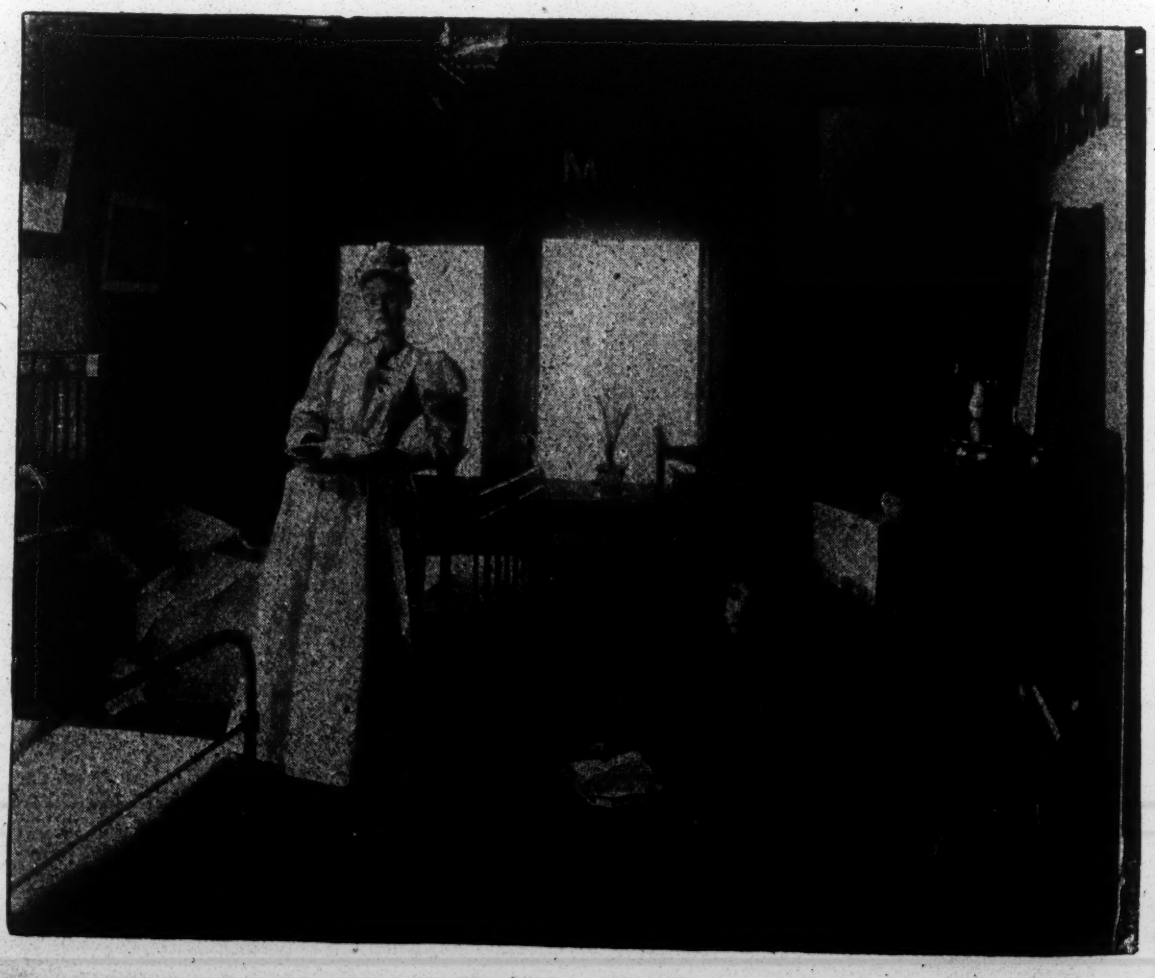
A true christian, she has entered into the rest that remaineth for the people of God.

MRS. A. J. SMITH,
MRS. J. D. CASE,
MRS. M. G. CHENEY, } Com.

Women's Missionary Society, Pittsburgh, Kan., Presbytery.

The Pittsburg Presbyterial Missionary society held its Second Annual meeting in Beulah, Kan., on April 9, 1895. One local society was not represented. The others were largely represented. Their exercises were waited upon by a large number of the members of Beulah congregation; as well as by the Presbytery of Pittsburg. The program published was fully carried out, beginning with a promise meeting and ending with a conference on the "Needs of Our Local Societies." Excellent papers and helpful hints were read by Mrs. Stewart, of Chetopa, and Mrs. McGuire, of Beulah society, the former on the "Widening Horizon," and the latter on Social Christianity." The Beulah Juniors also took part in the exercises, adding interest to the meeting. Officers for the ensuing year were elected: Mrs. Rev. J. H. Gibson, of Pittsburg, Kan., president; Mrs. Rev. J. C. McKnight, Chetopa, Kan., vice president; Mrs. A. S. Johnston, Pittsburg, Kan., recording secretary; Mrs. Rev. J. W. Long, Beulah, Kan., corresponding secretary; Mrs. A. Burns, Beulah, Kan., treasurer, and Miss Anna Dysart, Springfield, Mo., secretary of Junior work. MRS. M. H. LONG, Cor. Sec.

MARY S. FULTON WARD.



SURGICAL WARD.